

A 11 = H. b
SMALL BOOK
INTITULED

ENGLAND, & the other Northern
Reformed Countries Recon-

ciled to Rome.

Presented to the College of England.

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A GORDIAN KNOT-WISHER
of theirs,

and an humble

Adherent to the most Sacred See of Rome.



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in the year 1730.

SUPERIORUM PERMISSU,

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THE HISTORY OF THE
CITY OF LONDON

AND OF THE
COUNTY OF MIDDLESEX



30a

man Catholic Church, by the
sty perquisitions of dissembling
Reformers; has obliged me to
undertake this task, and take the
trouble of writing, for this
superiority of the small



THE PREFACE.

MOST LOVING READER,

IH E sensible grief of seeing so many precious souls redeemed at the expence of the Sacred Blood of Jesus Christ, decoyed, and drawn away these two last ages from the communion of the True Ancient Roman Catholick Church, by the sly persuasions of dissembling Reformers, has obliged me to undertake this task, and take the trouble of setting forth this
* ii small,

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small, but effectual book: wherein, I make open to the world the weakness, and unworthynesse of the reformed cause, to that degree, that whoever will read it with attention, and without passion, I am perswaded (after the long experience, I have of many, whom the Almighty was pleased to recall by its means, even before it was finished, or printed) that he cannot choose but acknowledge, what they have done, which is this. That they were hitherto deceived; That the first Reformers were lead by passion, interest, pride, ambition, & liberty, more than by any sincere desire of the truth: and that each article of the Roman belief, from
which

which the reformed Provinces
fell, are so firmly grounded on
Scripture, Councils, & Fathers
of the purest of times, that no
well-meaning person well in-
formed, could reasonably doubt
of them, or forbear discerning
clearly, that it was plain malice
to oppose them. Wherefore, dear
Reader, read with attention this
little book, which I made of so
small a size at the expence of
double y^r. labour, y^e you may the
easier read it, and peruse it with
an aim at salvation, and an eye
only after the truth. See if any
one had grounds to scruple or
doubt of such ancient, and solid
principals; or whether their op-
posers had any probability of
reasons

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reasons for them sufficient to
excuse the from the severe judge-
ment of God, or from being
ridiculed, even in this world; if
all was known before so clearly
in a vulgar Language: & having
read it, take care you be no
further a follower of any Refor-
mation whatsoever; especially
of that, wherein you had the for-
tune, or misfortune, of being
bred up hitherto. This, after
the glory of God, being all the
fruit I pretend of my labour; and
a thing that imports you no less,
than your salvation.



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A DEVOUT PRAYER,

*Whereby to implore the Divine Grace,
and Light, in order to make a true election of Faith.*

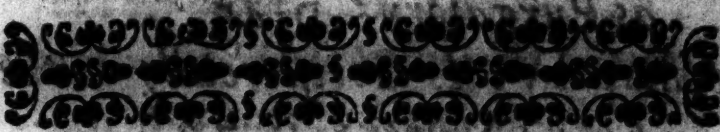
MY God, my Lord, and Sa-
viour Jesus Christ, who
art the true light of the world, &
who hast said unto us by thy blef-
sed Apostles S. Paul, & S. James,
that there is but one true faith,
which is so necessary for salva-
tion, that whoever erreth in one
point of it, is guilty of all; vouch-
safe to favour me with thy light,
& grace, so as to hit at this most
importāt point; discerning amōg
so many different faiths, y^e which
is to thee most gratefull: and
seeing it is possible I may be mis-
taken in the profession, I fol-

low'd hitherto; Scripture laying
 in the 16. of Proverbs, *That the
 way of a fool is right in his own
 eyes, and that there is a way, that
 seemeth right unto a man, but the
 ends thereof are the way of death:*
 permit not, O my Lord, that I
 may be any further deceived, as-
 sisting me at the perusing of this
 small book, with such heavenly
 influence, as may be sufficient, not
 only to guide me to the true
 way, but also for to persevere in
 it, in justice, and piety, and good
 proceedings all the days of my
 life. Amen.



Now lay aside all worldly
respects, and interest; and
then without passion, or any
other private affection, read the
following chapters; and after a
mature consideration choose that
Faith, which in the presence of
the Almighty you judge to be
the right one, or that, which in
the hour of death, or judgement,
you would wish to have chosen.

AN



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End of

Chap. A

A SMALL BOOK INTITLED ENGLAND,

AND THE OTHER NORTHERN,
called Reformed countries, reconciled
to Rome.

CHAPTER I.

*How the Church of England commonly
called the reformed began in the year
of our Lord 1534. and how they se-
parated them selves from the church
of Rome, which they had followed
from the beginning to that time.*

THE faith of Christ was first
received in England about
180. years after the coming of our

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Saviour, for Lucius King of England being informed of the Christian belief sent to Saint Eleutherius that was then Pope or Bishop of Rome, desiring him to send preachers to England to convert and instruct his subjects in the Catholick faith. Whereupon the Pope sent several holy men to convert that nation, the chief whereof were Fugatius and Damianus, who being assisted with the Divine Grace, baptized the King himself and by his leave the Catholick faith was established all over that Nation. So that England was the first country that publickly and generally professed the faith of Christ. This is what the Pontificall History, Saint Damascus, Tertullian in his
book

book against the Jews, Origenes in
his Comment upon the Prophet
Ezechiel Fourth Homily, Vene-
rable Bede, and the other ancient
Authors do relate.

But the faith being received in
England, and having flourished
there, both in learning and sancti-
ty for some years, then began the
heavy persecutions of Diocletian,
and the other Roman Emperours,
who as yet were Pagans and op-
pressed the Christians to that de-
gree, that in some months there
had been upwards of 17000.
martyrs put to death. These Em-
perours Dominions extended also
over England, where they mar-
tyred many glorious Saints. In
fine the cruelties used at this time

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against the Christians were so great
and generall, that certainly, if Christ
had not made good his promise
of standing by his Church untill
the end, it would have been do-
ubtless totally extinguished; for
it was present death to be disco-
vered a Christian. By these perse-
cutions, and by the many heresies,
that arose soon after, as Adami-
tes, Millenaries, Arians, and such
others, there was but very few
Christians left in England: and it
continued in this distress from the
persecutions of the Emperour Dio-
cletian, which was about the year
300. till near upon the year 600.
after Christ.

At this time Ethelbert being
King of England, the faith of
Christ

Christ was a second time received
all over England, by the diligence
and zeal of Saint Gregory the
great then Bishop and Pope of Ro-
me: and the same faith flourished
in that nation as much as in any
country of Christendom, till near
200. years ago: they frequented
mass, and Confession, their Clergy
lived a chaste and unmarried life;
they had a great many Convents,
and holy Monks, and they, as the
rest of the Christian world, obe-
yed and acknowledged the Pope
as head of the Church on earth,
Vicar of Christ, and successor of
Saint Peter, allowing him power
to govern the Church, and that
the faithfull ought to be directed
by him in spirituall matters, even

as by their King or Prince in temporall affairs. This is what England followed, since it received the Catholick faith, according to their own, and all other Chronicles of Europe, there being no room or grounds for the least doubt of it, if we reject not all antiquity.

But near 200 years ago, Henry the Seventh King of England, having two sons, the eldest by name Arthur, and the other Henry; he married his eldest son Arthur to Catharine daughter to King Ferdinand of Spain: But Arthur dying in a short time after his marriage, his spouse Catharine by dispensation of the Pope, (as the English Chronicle says) was married to the
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other brother ; by name Henry ,
for they had made it out at Rome ;
that the eldest brother Arthur dyed
without knowing her carnally , and
in such case , with the consent of
the Church , the marriage to Hen-
ry was lawfull. Henry being after-
wards , by his fathers death , ad-
vanced to the throne , and crow-
ned King Henry the eight of En-
gland , after he had been seve-
rall years married to Catharine of
Spain , fell privately in love with
Ann Bullen , an English Lady ,
whom he would willingly make
his Queen : and for that reason en-
deavoured to have himself divor-
ced and separated from Cathari-
ne , alledging that she had been his
brothers wife ; and for this end

he sent agents to Rome to see if the Pope would approve of his divorce; but the case being proposed to the Pope, he by no means would condescend to it, King Henry being dissatisfied with the Pope upon this account, and very uneasy in mind, by reason of his love towards Ann Bullen; whom without a divorce he could not well obtain, was at this time advised by one Thomas Cranmer, to use and interpose his own Royal power divorcing himself from Catharine of Spain without the Pope or Clergys consent. The advice being very agreeable to the Kings desire he embraced it, and separating himself from Queen Catharine, he married Ann Bullen publicly,

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blicitly, and had her proclaimed
and crowned Queen.
For King Henrys proceedings com-
ming to the Popes hearing, he was
by him advised to amend and re-
ceive his first and lawfull wife, to
whom he had been now married
near upon twenty years, and that
it was late for him to be now sub-
verted by the love of other wo-
men, as King Solomon was in his
old age, and that by his lust and
evil example, he ought not to
stain that glorious title of Defen-
der of the Faith, which for his me-
rits was confered on him and his
successours by the Sacred See a lit-
tle before. But seeing the King
would by no means recall his trans-
actions nor break off his love to
Ann

Ann Bullen, he was at last excommunicated by the Pope and separated as a withered branch from the true vine, or as a rotten and corrupted member from the body of the Church: which excommunication when King Henry heard of, seeing the Clergy all withdrew from him, none daring to do him any service, instead of repentance and amendment he fell (as sinners are wont to do) from one sin into another far greater, and by the advice of the aforesaid Thomas Cranmer whom he afterwards made Archbishop of Canterbury (as the English Chronicle gives an account) he made new married Clergy of his own, and denied entirely obedience to the Pope, se-

parating himself upon so unworthy a cause from that which his ancestors from the beginning and himself hitherto as the other Kings of Europe had followed, and ordered himself to be proclaimed and stiled supreme head on earth of the Church of England.

But notwithstanding all this, and though King Henrys proceedings were as unjustifiable and cruel as you have hitherto seen, yet when he had seized on the Church revenues and abbey lands which in England were very large and divided them among such as approved of his doings, he soon got a faction in Parliament, who tho in the beginning were but few, yet for their interest and liberties

bertys sake they began to encrease, and when the King found he had got a sufficient number of his side, then not withstanding his being a layman, and unworthy member, or sheep of the flock of Christ, he usurped the spiritual and Ecclesiastical powers to that degree, that he obliged the chief of his subjects to an oath of supremacy, or of his being supreme head of the Church, the refusal whereof, as the English Chronicle says, cost many persons their lives. And after this oath was taken by the ministry, and all such as depended on the King, or enjoyed posts, or publick offices, then he began to reform the whole Church and faith of England. Which reformation

mation his son King Edward the
sixth also continued, together with
the supremacy of the Church, and
added more reformed than his fa-
ther had done; tis true twas with
little knowledge of what he did,
for being crowned at the age of
nine years, he dyed before he was
full sixteen. The reformation con-
sisted in casting off all that which
was burthensome to the flesh, as
fasting, mortification, chastity in
Clergy, Confession of their sins,
praying for the dead, religious Or-
ders, mass, &c. the deniall of which
things being so contrary to Scrip-
ture and to the Ancient Fathers of
the Primitive Church that delive-
red the same, their new, igno-
rant, and reformed ministers, for
to

to defend their errors, were obliged to leave out six entire books of the Scripture, which Saint Augustine in his second book and eighth chapter of the Christian Doctrine, and the Church ever since held as canonical, and sound; besides a great part of the ancient fathers, and Saints of the calender, and to recur to all old translations and languages, for to make up among them something for their purpose. But who does not see that all this is not enough for to colour the luxury of King Henry, nor the ambition and interest of those that stood by him, and to this day hold out so obstinately, defaming the Church, as if the fault was hers.

King Edward the sixth dying
without

without issue, his sister Queen Mary succeeded him in the Throne; but she did not follow her father, or brothers Reformation; rather in spite of Plots, and notwithstanding her many opposers, she restored the Church lands to the Clergy, and got the Parliament to subject themselves to the Pope, as they were from the beginning; and they were then absolved by Cardinal Pool from the Excommunication which they incurred by receiving King Henrys Reformation, and standing by him so unreasonably against the Church. This the English Chronicle relates. But Queen Mary dying also soon after without issue, her sister Queen Elizabeth succeeded her, and immediately

mediately seized upon the Church lands which her sister had restored, and following her fathers Reformation, she ordered that in all spiritual, as well as temporal cases, they should recurr to her as supream head; little considering that if no women according to Saint Paul can be Clergy, much less, head of the Clergy.

But the Pope being informed of her doings, separated her by an Excommunication, together with all her adherents and followers from the body of the Church to this day; and ordered that none of these Sectaries should be received into the former Roman Church, before they had renounced all these Re-formations, and novelties, and professed

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fessed the articles of the faith as they
were before, and confirmed the
same by an oath. Since this time,
as we see, and as Edward Baxter,
and the English Chronicle relates,
England began to swarm with fa-
iths, sects, and opinions, facti-
ons, seditions, and civil wars;
soon began the anabaptists, then
the Presbyterians, afterwards the
Independents, Vanists, Fanaticks,
Quakers, and several others, each
claiming the right faith, and all
being but a confusion; which cau-
sed the rebellion of Ireland, the
beheading of King Charles, the
terrible factions of high Church
and low Church, whigs, and To-
ries, Conformists, and Non-Con-
formists, and such other divisions
B that

that as yet continue, in a country
that before had been so Catholick,
united; and steadfast, to their own
destruction; and great grief and
woe of all their impartial wellwis-
hers.

Now pray if all this be so,
and if this was the beginning of
all these Reformations in England,
as truly it was; and you may read
it, not only in all other Chroni-
cles, and histories of Europe, but
also in the latest English great
Chronicle, printed in London in
the year 1707. whose authors were
Stanford, and Stedman, where I al-
so have read it; if this, I say, be
so, what excuse can any one that
knows this, give God almighty for
not believing and following the
Church

Church that was from the beginning, upon the account of late Reformations that began as you see? And this after Christ himself and Saint Paul in several places of Scripture had told us, that there would come such Reformers in Christs name, who if it were possible would seduce, and draw away the very elect; and after Christ himself and Saint Paul in many places of Scripture had ordered us to believe no such, nay as Saint Paul sayes, though he had been an Angel from Heaven; but to stand firm, and hold the traditions received, whether they were written or unwritten; and that he only who should persevere untill the end, should be saved. If therefore

you ought not believe an Angel from Heaven, nor mistrust upon his account the doctrine received, or the Church that delivered it; tis easily seen, whether you can safely mistrust the same Church and doctrine after 15 hundred years possession, upon the account of him who was no Angel, but a monster of luxury, ambition, and obstinacy; and who for to satisfy his own carnal pleasures, little regarded the spiritual ruin of his subjects, or the severe indignation of God, to which he exposed them, by inducing them to support so unworthy a cause, against the Church and Clergy that Christ left us as guides in spiritual matters.

Wherefore dear Reader, you being

being now so clearly informed of those things, pray take into consideration whose cause you ought to follow, that of this deluded temporal Prince, and his unfortunate followers; or that of the ancient Roman Catholick Church, from which they fell, and to which Christ had made so many promises of standing by it untill the end, and that the gates of hell should not prevail against it; but that he would send the Holy Ghost, who would teach it all truth, and abide with it for ever. Whence you see it could not err, nor want any Reformation, and much less the Reformation of such a parcell of Reformers, that oppose one another, as much as they do us. Especially

they bringing nothing of substance against the former faith, and they still allowing salvation in it, which is more then we can allow them, the baseness of their cause being too clear; and Christ ordering us to hold as heathens and publicans such as would not hear the Church, even in matters of less moment than these present Sectaries or Reformers have done: who by preferring their own Judgment, and that of their worldly Sovereigns to the sound and secure documents of the Church, and by usurping the Ecclesiastical revenues, which were not theirs, have surely incurred the utmost sacrilege; of which if you have not a mind to be partaker also,

pray

pray forsake them at once, submitting your self for the future to the Church and High Priest thereof, acknowledging his authority in spiritual affairs to be superior to the Royal one, as it was acknowledged from the beginning in England; and as all right reason requires it should be still, Christ having made such high value and esteem of Priesthood, that he conferred it not on his Apostles until the last supper, whereas the Royal dignity was given by God to any one, to Saul an ass-seeker, and to David, when he was as yet a boy, and a shepherd.

CHAPTER II.

*Why does England hold out so long
unreconciled to Rome not withstan-
ding the evidency of the Ro-
man cause?*

YOU have read hitherto in the
foregoing Chapter the whole
cause that King Henry the eighth,
and his followers in England had,
for separating from Rome, and in-
troducing these late Reformations;
which cause alone truly, without
any further reasons, should be suf-
ficient to recall, and open the eyes
of all those that follow them, or
of any one that aspires sincerely
to Heaven, or has any regard for
his

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his salvation; but alas, their licentious followers knowing this very well, to colour their designs and excuse the obstinacy, luxury, ambition, liberty and weakness, wherewith they did what they did, and wherein God, for their other sins, has permitted them to fall into, as before them, he had permitted other Countreyes for a time to fall into such errors; but alas, because their followers, I say to colour and excuse their projects with a mask of appearing reasons, have endeavoured to lay the fault on others, saying that the Church of Rome, and the Pope or High Priest thereof, whom they obeyed, and allowed untill that time, was in the fault, taking too much on
himself,

himself, and erring in many points of faith, wherefore there was need of their Reformation, pray let us see these errors, and examine without passion, whether these calumnies are motive enough for any one being well informed, to mistrust the ancient Church; it being evident to the world that what carried on these Reformation in England was not true Zeal but the interest that all sorts of persons there had in maintaining the reformed cause.

For first King Henry the eighths divorcement and revenge of the Pope, that excommunicated him for throwing off his Queen his own, and his successors supremacy over the Church, the
resto-

restoring or not restoring of the Revenues of the Churches, Hospitals, and Abbey lands; and in fine, his undergoing the shame of recalling his proceedings and bearing the severe penance that doubtless would be inflicted on him for his disobedience, depended on it. Secondly, Queen Elisabeths succession to the Throne depended on it; for she being daughter to Anne Bullen, and consequently, according to the Roman Profession, no lawful one; if she were converted, she should subject her self to be legitimated, which is the same as acknowledge her self a bastard, or give up the Crown to the next lawful heir; which to avoid, she found it better

Recor-
tee

ter to set up the Reformed Parliament, and favour alwayes that cause: to which conduced much her being brought up in the Re-formations her father had introduced. Thirdly, Queen Elisabeths successour, who was King James the first, his interest depended on carrying on the Reformed cause: for besides his being seized upon a child, by the followers of Re-formations, and bred up their way, he well knew he should not be brought to the succession of the Crown of England, by those who made away his father and mother, for favouring the Roman cause, though they pretend other slanderous reasons for what they did, if he had followed not the Re-for-

Reformed Religion. Fourthly, the Gentry or nobilitys interest depended on it: for King Henry to get his divorcement, lupremacy and so forth approved of in Parliament, had set up many Titulars and nobles, and engrossed many others with the abbey lands which he had seized upon, the possessors of which lands are deeply engag'd to sustain the reformed cause, for to preserve thereby their usurped livings, and maintain their Titles that depend on them.

Fifthly the Clergys interest depended on it; for the Roman Bishops being deposed, for not condescending to such unworthy proceedings, their livings were conferred on others of larger consciences,

ces, who being married persons, for to better their fortunes though I believe with an eye after recanting all at the hour of death, had conscience enough to swallow so many dreadfull oaths, against what was received from the beginning, and serving at the altar, scrupled not at the same time to use their wives; whereas not only hitherto in the Gospel, but even in the old law; when only beasts were sacrificed, greater purity and continency was required in the Clergy, and commanded by God expressly, at least whilst they served their office at the altar: and in fine for a temporal subsistence, doubted not in the time of Queen Elizabeth, to subject themselves to a

female

female supremacy; Christ and Saint Paul having excluded all women from any Ecclesiastical jurisdiction. The blind followers of these are the present bold and vain ministry of England, who being first deceived themselves, do deceive the unfortunate people that have no better guides.

In fine, it was the interest of the common people in England, for by following the Reformation, they were set at liberty in all what touched their conscience and salvation, there was no more mortification hear'd of among them, they were no farther constrained to faith, yearly confession, Easter communion, sunday Church service, and almost all other works of

of Devotion and piety was left to their own discretion: what greater interest to a mob? And all this being so, the Kings, Queens, Gentry, Clergy, and Commons, having all such interest in these Reformations, this is certainly one of the reasons why the reformed Religions have enlarged themselves in England and other places, and why they hold out so long unreconciled to the Church, defending so unworthy a cause, now near upon two hundred years, at the expence of their salvation, their obstinacy being unexcusable, seeing other worthy and noble Catholicks, who were their neighbours, relations, and Countrymen, have at the same time suffered

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ferred the loss of their lives, and
estates, rather than follow such
intrusions against their Conscien-
ce.

There is, its true, another
strong reason or cause for the Re-
formations holding out so long,
which is a parcel of slanderous ab-
surdities and falsities invented by
the first Reformers against us, in
order to colour thereby what they
did, and make out they were not
grounded only on interest or Pas-
sion; having at the same time re-
presented our articles, Purgato-
ry, Communion, Images, and so
forth, in their books, and Sen-
timents, so frivolous, weak and
odious, that we and they them-
selves before these Reformations
C would

should be more then fools, or madmen, if we believed them upon such grounds as they pretend we do. And their unfortunate children being bred up from their cradles in these feigned inventions, and their interest still depending on maintaining of them, they doubt not by right or wrong to carry them on: and this is a second strong reason why the Reformation hold out so long. But you my beloved Reader, who have but one soul to be saved, and this once lost, all is lost, and for ever lost; you I mean who follow these Reformation, how long will you go astray? How long will you be lead blind by such persuasions? how long will you mistrust

the

the Church upon the account of
 such artificial fallacies? If you are
 not as yet diswaded, see pray the
 articles themselves which they mis-
 liked in our faith; read these er-
 rors which they imputed to us;
 see if it is nonsense to allow Pur-
 gatory, Christs real presence in
 the Communion, praying to Sa-
 ints, Images, and so forth, as
 the Roman Catholicks do believe
 them, or whether it is rather no-
 torious heresie to deny them. Read
 pray these following Chapters,
 wherein each point is made so cle-
 ar, and see if any one had reason
 to scruple or doubt of so ancient
 and evident truths upon the occa-
 sions England took: or upon the
 account of Martin Luther, a de-

C ii

bau-

posed

bauched fryar of Saxony, who
 being refused a certain dignity
 which he most earnestly preten-
 ded became an apostate, and not-
 withstanding his vows married a
 nun, saying the other Clergy co-
 uld do the same, even after they
 had taken upon themselves a Chas-
 te life, and made a vow thereof
 to God. And who besides this fol-
 lowed other notorious errors,
 against which King Henry the
 eighth wrote a book, as the afore-
 said Chronicle of England relates.
 Or to comply with John Calvin,
 a scandalous Priest, who being cha-
 stised for sodomy in the City of
 Noxon in France, as the acts of
 his tryal, which are kept in the
 records of that Bishoprick, do tes-
 tifie,

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tifie, fled to Geneva; where set-
ting his tongue loose, he said and
wrote such calumnies, blasphemies,
and impietys against the Clergy,
the Church, free will, predesti-
nation, the Sacraments, and even
Christ himself saying he despai-
red on the Cross, that would of-
fend the ears of any others, besi-
des those of the obstinate Hugue-
nots, or rank Presbiterians, that
follow him. But see pray if aften
Christ ordered us to be aware of
Reformers, you ought to mistrust
articles that were so reasonably
grounded and allowed from the
beginning, and follow him, or
any other teacher of novelries,
that for passion, revenge, or for
to get fame, and followers, op-

posed them. Truly when each of our articles were not so clearly grounded as you wish them to be, it would still be imprudence and rashness to mistrust them, there being nothing of substance brought against them; and there being no article of faith, or text of Scripture ever so cleared, and misconstrued by a sly scholar, that had laid by his conscience, if that was motive enough for any one to follow him, and forsake the faith that was received from the beginning, and the sense wherein we received it from the first holy fathers, Councils, and Preachers thereof.

And if not, pray tell me what is more certain, and generally agreed

agreed upon among the present
Christians: then that God forgive
all sins to such as heartily re-
pent? and yet if one had a mind
to defend by Scripture that there
is no forgiveness or salvation for
such as being once enlightned by
faith, afterwards do sin, what is
more easy? Does not Saint Paul
seem to say it expressly in his 6.
c. 4. v. to the Hebrews thus: — It
is impossible for those who were
once enlightned and have tasted of
the Heavenly gifts, and were ma-
de partakers of the holy Ghost,
and have tasted the good word of
God, and the powers of the world
to come; if they shall fall away,
to Renew them again to repentan-
ce. — Does not Christ himself say

the same, Luke the 9. c. 62. v. 2. =
 No man having put his hand to
 the Plough, and looking back, is
 fit for the Kingdom of God. = And
 clearer, Mathew the 12. c. 32. in
 these words: Whosoever speaketh
 against the Holy Ghost, it shall
 not be forgiven him, neither in
 this world nor in the world to
 come: = And also Mathew the 5.
 c. 13. v. Ye are the salt of the earth,
 but if the salt hath lost its savour
 wherewith shall it be salted? it is
 thenceforth good for nothing, but
 to be cast out, and to be trodden
 under foot by men. = Do not, I
 say, these words and the forego-
 ing make out the same as clear as
 any present Reformer makes out
 his inventions? must we therefore
 all

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all despair, and expect no salvation, if ever we sinned, though we afterwards much repent? You will not say it, nor allow that all these texts make the least probability of opinion against what was believed by the Church hitherto in this point, If this be so, pray tell me why shall Luther, Calvins, or any late reformers inventions or texts be sufficient to render Purgatory, Communion, Images, and the other points allowed hitherto, now doubtfull? If we were to suspect or mistrust our faith upon the account of every upstart that alledges a parcell of texts, we should be well helped, then every year we may have a new Religion all grounded on Scripture.

For

For if one is pleased to invent
also other errors and say we are
obliged to pluck out our eyes,
and cut off our hands, feet and
other members, as often as they
sin, are there Scriptures wanting
for it? Does not Christ seem to
say it expressly Mathew the 5. 2.
and 30. v. hear his words: — If
thy right eye offend thee, pluck
it out, and cast it from thee: for
it is profitable for thee that one
of thy members should perish,
and not that thy whole body should
be cast into Hell, and if thy
right hand offend thee, cut it off,
and cast it from thee; for it is
profitable for thee that one of thy
members should perish, and not
that thy whole body should be
cast

cast into hell. Moreover are there Scriptures wanting for to prove that we ought to hate our father and mother, our wives, our lives, and forsake all that we have or possess, and that otherwise we cannot be Disciples of Christ, Saint Luke saying it expressly in the end of his 14. c. together with a thousand such other novelties that could be made out by Scriptures, if that was motive enough for us to mistrust all what was received hitherto, and be wandering after every extravagant complier, or reformer that favoured by the authority of some passionate or discontented Prince, would fain perswade the people with his inventions, depriving them hereby

hereby of any fixed faith, and consequently of all faith, this essentially being firm, and not only a varying opinion, and exposing them thus to a perpetual confusion in all that concerns their salvation. Pray let whosoever pleases be deluded by such persuasions, & not you who read this now, and see their methods, especially the articles themselves, which they reject, being as clear as you may now read, and the Church of Rome that delivered them to us, being as mature in her Definitions, and as sincere in her proceedings always from the beginning as you may read afterwards from the 21st c. to the last.

CHAP.

CHAPTER III.

Is there any such thing as Purga-

tory?

OF all the Articles of the Roman Catholick Faith, Purgatory is one of the obscurest, and most unreasonable, to those that follow Reformation; wherefore I thought fit to begin with it, judging that whoever of them could be perswaded in this point, he would soon agree with us as to rest. But that this may not be any further impediment to any one that has a mind to embrace the truth, I see pray the grounds whereon we admit it; and I leave

ve to your own judgment; if you can for the future in conscience safely deny it.

First let us see what is Putgatory? It is a place of torments in the other life, where the souls of those that dyed in the grace of God do suffer for some time, if they dyed with light sins of which they have not repented before death: or if having committed grievous sins, they have not fully satisfied for them in this life. But how shall one believe that there is any such thing as Putgatory? I answer that even as we believe the other articles which we believe; by the authority of Scripture; by the expresse words of the Saints of the Calendar; and

by
CHAP.

by right reason it self which requires it.

What Scripture have we for Purgatory? we have the 2. book of Samuel 3. c. 19. v. and 3. c. 31. v. where we read that David, and those that accompanied him, fasted, and wore sack cloth for Saul, Jonathas, Abner, and others, being dead: therefore they judged that the dead persons might be detained for a time in some place or state where these penances and mortifications might ease or relieve them. Nor is it probable they did it only for grief; for then doubtless David would have done the same at the death of his lamented Child he had of Berisbae, for whom we read not that he fasted, because

cause such penances are only for persons capable of Purgatory, and not for children that went not there. What other Scripture have we for Purgatory? We have Genesis the 3. c. Numbers the 20. c. Deuteronomy the 33. c. and the 1. book of Samuel 12. c. where we find how Adam, Moses, and David, though they were great penitents, yet still they were chastised severely for the same sins though in some manner forgiven them. And are not also the children sometimes after baptism obliged to suffer sickness, and death, though effects of original sin, which in baptism was forgiven them? Because tis the will of God to forgive only the eternal pains of sin to
such

such as repent, or are baptised,
reserving commonly some tem-
poral chastisement. If therefore
baptism it self, and the great re-
pentance of David, and these
other penitents, has not been suf-
ficient to wash away all the pains
due to their few sins, much less
will the slender repentance of any
other horrible sinner, be suffi-
cient to wash away all the pains
due to his many sins; and conse-
quently such sinners may, after
considerable repentance, be de-
layed from the possession of Hea-
ven, untill they have duly satis-
fied the Divine justice in Purga-
tory, as tis seen daily in so many
restless and wandering souls that
do appear declaring it; yet obser-

D

ve,

ye, that notwithstanding all this,
we do not hereby deny that ho-
wever great a sinner one is, if his
sorrow be exceeding great, and
joynd with other circumstances,
he may go straight to Heaven,
even as we read the thief cruci-
fied with Christ did; to whom
our Saviour said: — This day thou
shalt be with me in Paradise; — but
take notice, that even then tis a
special favour to go there straight;
which obliged our Saviour to say
it would be this day.

Is there any other Scripture
for Purgatory? Yes, the 21. c. and
27. v. of the Revelations; where
we read that nothing that defileth
shall enter the Kingdom of Hea-
ven: but almost all that dye ha-

ve some imperfections, or venial
sins, that defile, and some dye
before they repent of them: there-
fore they must first be cleansed
of them before they can get to
Heaven. But where? In Hell? no;
for from thence there is no re-
demption: therefore in Purgatory,
or in that upper Hell that David
supposes, when in his 86. Psalm
he says to God: π Thou hast de-
livered my soul from the lowest
Hell. π For otherwise we shall be
obliged to say that God will in-
fallibly forgive gratis all light sins
to such as dyed without any re-
pentance, if they had not also gri-
evous sins, whereby they desert-
ed eternal damnation: which is
expressly opposite to Scripture,

which so often says he will give unto every one according to his works.

What other Scripture have we for Purgatory? We have Saint Paul in his first Epistle to the Corinthians 3. c. 13. v. where he says these expresse words: = The work of every one shall be manifest; for the day of the Lord will declare it; because it shall be revealed in fire and the work of every one of what kind it is the fire shall try; if a mans work abide, he shall receive a reward, if any mans work burn, he shall suffer detriment, but himself shall be saved so as by fire. = Whence you see how clear it is, that some after their tryal in the day of the
 now in Cl Lord,

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Lord, do suffer first flames, and then are saved so as by fire; which is the same as to allow Purgatory, and so Saint Austin in his 20. book 16. homily understood this text of Saint Paul.

Have we any further Scripture for Purgatory? Yes, we have the 3. c. of the Prophet Malachias, and the 4. c. of Isaías, where there is frequent mention made of a purging fire. The book of wisdom 3. c. 6. v. saying that the just man shall be tryed by fire; even as gold is in the furnace and we have the 9. c. 11. v. of Zacharias, where he speaks of certain prisoners set free, who doubtless are the souls of Purgatory, for only of them can we understand the

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Prophets words in this place, where he introduces God the Father speaking to Christ in this manner: $\pm$ By the blood of thy covenant I have sent forth thy prisoners out of the pit wherein there is no water.

What other Scripture have we for Purgatory? We have Saint Peter in his first Epistle 3. c. 19. v. where he says that Christ being dead for our sins, when he descended into Hell, came in spirit, and preached to them also that were in prison for being faithless and incredulous, in the days of Noah, when the ark was a building. Whence you see in the other life, there is a prison, distinct from Hell, to which Christ also went.

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went. And what else is Purgatory
but such a prison? Moreover we
have Saint Luke in his 12. c. 58. v.
and Saint Mathew in his 5. c. 26. v.
who say: Be thou in agreement
with thy adversary betimes, whilst
thou art in the way with him, le-
ast perhaps the adversary deliver
thee to the Judge, and the Judge
deliver thee to the officer, and
thou be cast into prison; Amen I
say unto thee, thou shalt not go
out from thence until thou shalt
repay the last mite, or farthing. ¶
But the mite, or last farthing, you
know, is never paid in Hell, so
that he must mean another pri-
son, or Purgatory, from whence,
after due satisfaction, there is re-
demption. And so Saint Cyprian

4. book, 2. Epistle; Eusebius Emif-
 ionus 3. Homily on Epiphany;
 Saint Ambrose on the 12. c. of
 Saint Luke; and Saint Hieron on
 the 5. c. of Saint Mathew; with
 several others, understood this pla-
 ce. In fine does not Saint Mathew
 in his 12. c. 32. v. saying that, he
 that sins against the Holy Ghost
 shall not be forgiven in this world,
 nor in the world to come; mean
 that some sins are pardoned, or
 purged in the world to come? So
 Saint Augustin in his 2. book 24. c.
 De Civitate Dei; understood this
 text. all which do evidently make
 out Purgatory by Scripture. Now
 let us see what did the Church and
 Saints always in the purest of times
 judge and believe of this matter.

Did any ancient Saints or Fathers make mention of Purgatory? Yes, Saint Clement disciple of Saint Peter in his first Epistle to Saint James, says, Peter recommended to us, to bury the dead, and accompany their funerals, and pray for them, and give alms for them, Saint Clement also in his 6. book of Apostolical Constitutions makes mention of the same; and the ancient Tertullian in his book de Corona militis 3. chapter says; we do yearly give offerings for the dead, and the famous Origines in his 12. Homily upon Jeremy says, what shall become of you after death? Shall you go to heaven with your Chips, hay, and stubble, to pollute that place? Or shall
you,

you, for such frailtys be excluded
 from it, and receive no reward
 for your good works? I think it
 neither to be just nor reasonable.
 What therefore shall become of
 you? The stubble must first be
 burnt... you must first suffer tor-
 ments for your frailtys, and then
 be rewarded for your good works,
 Saint Gregory also in the 4. book
 and 39. c. of his dialogues spea-
 king of the same stubble and hay,
 which Saint Paul mentions in his
 first Epistle to Corinth 3. cor. 12. v.
 says, this stubble and hay signifies
 venial sins, which being confir-
 med after death by fire, the soul
 goes purified to Heaven, Saint
 John Chrysostom also in his 8. Ho-
 mily upon Saint Pauls Epistle to
 the

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the Philippians; speaking of the
dead says thus; let us endeavour
to succour them; let us procure
them some relief, how? Praying
for them, advising others to do
the same, and giving alms for
them: and this same Saint in his
41. Homily upon the first Epistle
of Saint Paul to the Corinthians
says: Tis not rashly nor vainly
practised to pray for the dead
when we offer the sacrifice, and
he recommended the same in his
69. Homily to the people of An-
tioch.

What other Fathers have we
for Purgatory? We have Saint Au-
gustin; that Oracle of the primiti-
ve Church, who in his 2. book
upon Genesis 20. chapter, aga-
inst

inst the Manicheans says thus: He that does not till the land of his soul, but lets it be covered with briars he shall after this life suffer either the fire of Purgatory or the pains of Hell. This Saint also in his 20. book and 16. Homily says: he that sinneth lightly shall pass through that purging fire, which Saint Paul mentions when he says: ☩ He shall be saved so as by fire. ☩ And he expressed Purgatory clearer as yet in the 2. and 4. chapter of a particular book he writt of the dead, and in the 110. chapter of his Enchiridion to Laurence, he has these express words, we must not deny but the souls of the dead are eased when their pious survivors do offer prayers

yers or alms for them ; but these good works do only ease those that in life deserved it : for there is a certain way of life not so good , but it may have need of such works , nor so bad , but they may avail them , and there are some so good as to have no need of them , and others so bad that our prayers will avail them not. Infine , why shall I be repeating further authoritys of Saints , whereas to express all is impossible? If you please you may see how clearly Purgatory , and praying for the dead , is expressed in the 7. chapter of the Ecclesiastical Hierarchy, written by Saint Denis Areopagita, that famous Disciple of Saint Paul who is mentioned in the acts ,

acts, and in the 52. Epistle of Saint Cyprian to Antonianus, and in his following 66. Epistle, and in the Comments of Bede on the 32. chapter of Saint Luke, and the 11. of Proverbs, or read Saint Gregory on the first verse of the 3. penitential Psalm, or Saint Gregory Nillessus in his oration for the dead, or Saint Hilary on the 118. Psalm, or the aforesaid Saint Austin again, in his 31. Sermon, de Verbis Apostoli; when he affirms there is no doubt but the prayers, alms, and Masses, that the faithfull offer for the dead, do relieve them... for this is what the whole Church received from her first Fathers. Hitherto Saint Austin, and I pray you now impartially to consider

if

if to admit Purgatory is any late
 invention of ours, or rather a very
 ancient truth, clearly mentioned
 both by Scripture, and Saints, this
 is what Saint Austin believed, this
 is what the universal Church be-
 lieved, he says, this is what the
 other Saints, before, and after
 him believed, as you see; Did
 Christ come since and teach any
 contrary belief? Tis certain he did
 not, why therefore shall not we
 all be of this belief? Or is it rea-
 sonable that we should leave it
 upon the little or no grounds that
 any body of late alledged against
 it, after Christ ordered us to be-
 ware of teachers of novelties. Oh
 what a severe Judgment may the-
 se fear that have done it! Against
 all

all Scripture, against all the Fathers;
and against all right reason it self
that requires it as you will now
see.

Have we any Theological, or
human reasons, whereby to ma-
ke out Purgatory? We have, first,
the very law of nature, which
enlightned by faith dictates, that
even as those that died with grie-
vous sins, suffer grievous and per-
petual torments, so such as die
with lighter offences, are chastis-
sed so as to have sometimes relief.
If not otherwise, by the interces-
sion of the Just, and the alms of
the faithfull, and the satisfactions
of the Passion of Christ, which
being infinite are not exhausted,
and being serviceable, ought not

to be idle but applyable by indul-
 gences ; even as his merits are ;
 especially this, as you see, being
 the practice of the Church from
 the beginning, and because Pur-
 gatory was so evident even in the
 law of nature, God found it su-
 perfluous to mention it in the
 written law given to Moses and
 the Children of Israel, who we-
 re before well informed of it.

What other reasons have we
 to admit of Purgatory? We admit
 of it because it was admitted of
 in the old law ; and Christ no-
 where contradicted it, it was ad-
 mitted of in the old law, as you
 may see, not only in the Rituals
 of those who still profess it, but
 also in the most authentic, and

E most

most Canonical Histories of that time, even in your profession; as that of Tobias 4. c. 18. v. where this holy man orders his son to give alms of bread and wine for the dead, and the 2. book of the Machabees 12. c. 46. v. where we read of a great sum of money laid out upon sacrifices for the dead, and the 5. c. 5. v. of the book commonly called Ecclesiasticus, where it says, that one has need to fear the sins that were forgiven him: whereby he supposes that though the principal part, which is Eternal damnation, is forgiven, yet there may be some chastisement reserved, and of this practice of the Synagogue Saint Austin makes mention and approves it, in the

Heaven or Hell, which are
fifth chapter of his book, de Cura
pro mortuis, and why should not
we also approve it? Purgatory be-
ing no ceremony of the written
law which expired, but a place de-
termined by God to chastise light
sins, which still are not wan-
ting.

Some notwithstanding all this
say, they will not admit Purga-
tory, because they find no such
word in the Scripture, but why
consider they not, that the word
Incarnation, or Trinity, or the
Apostles Creed, is not there: and
yet if they allow them, because
the thing by them signified is
there, why will they not allow
also Purgatory, the thing by it
signified being so clearly there in

the places alledged, as you have
 hitherto seen. w^h b^us^u a^uth^or^um o^ur
 Others object against Purgato-
 ry the words of the Ecclesiastical
 preacher, in his i. c. 3. v. where
 he says: ¶ If the tree fall toward
 the South or north, in the place
 where the tree falleth, there it
 shall be. ¶ Whereby they infer,
 that immediately after death the
 soul goeth straight either to Hea-
 ven or Hell, for to be there for
 ever; but why consider they not,
 that the primitive Church, and
 holy fathers thereof, have read
 this text, and yet have not un-
 derstood it so, but coherent to
 the other texts thereof, that make
 out Purgatory to this sense: If one
 is sentenced after death either to
 Heaven

Heaven or Hell, which are the two extreames opposite like north, and South, wherever he is sentenced, there he shall be: but because the Scripture elsewhere says, that no thing that defileth shall enter Heaven, and several that die suddenly have some defects that defile; in such a case they infer, that the words of Saint Paul have room, which say that such a one shall first suffer detriment, and then his soul shall be saved so as by fire, whence you see that we deny not that one shall be in the place allotted by the sentence passed immediately after death; but we say that if such a one be sentenced to Heaven, having as yet light of sins, he must first be purified, E iii

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fied, and this we say, least there
one of these three absurdities sho-
uld follow, either to go to Hea-
ven with such light sins, which
is against Scripture that says, that
no thing stained shall go there: or
to go to Hell for only light sins,
which is against Gods mercy: or
in fine, God to be obliged to for-
give gratis all such as died with
light sins, though they repented
not before death: for which there
is no grounds in Scripture, rather
it says, he will give to every one
according to his works, and that
after death, sins before not forgi-
ven, are chastised.

But if against all reason and
against Saint Austin in the middle
of his treatise upon Saint John,
you

Heaven

27
you should think there is no such
thing as light sins, pray tell me,
is it possible that all sins are gri-
evous? Do all frailties condemn to
eternal flames? If one since his
last true repentance had commit-
ted no other sin but a Joking
word, or the theft of two or
three half pence, is it possible that
if such a person died suddenly,
he would be condemned to Hell
for so small a sum, that the seve-
rest Judge would condemn him
to the gallows for it? Is this a-
greeable to Gods mercy or to the
love whereby he suffered so much
for us? If not, then its but a ve-
nial sin, or stain, wherewith no-
ne entring Heaven, as you have
read before, alone for it, must

first suffer detriment, and then be saved, so as by fire.

Now by this, and by what you have read hitherto, you see clearly how evident this point of Purgatory is, and if this, being the obscurest point of our faith, is so clear, what will the rest be? The following chapters will answer for it, and in the mean time take you care what you are to answer God Almighty when examined about Purgatory, which being a point that is so agreeable to Scripture, Fathers and reason, as you have seen, and a point that was so clearly defended by Saint Augustin, Saint Epiphanius, and others in the fourth council of Carthage, Canon 79. and 95.

in

73
in the year of Christ 397. if after
all this you should offer for the
future to doubt of it what excuse
will you give God Almighty?
Will you alledge ignorance, or
say you were not informed? Oh
how speedily will he cast the con-
trary in your face, telling you he
has clearly informed you by means
of this his unworthy minister, to
whom, and to what he so plain-
ly alledged you were obliged to
give Credit in a matter of such
importance, rather then to the
wild inventions of any late suttle
reformer, whose false zeal, and
beginnings were so clearly layd
before you.

CHAP.

CHAPTER IV.

Is Christ really in the Lords supper?

I am sorry to see my self obliged to speak in this point against the inhabitants of England, who formerly were the chiefest defenders of it, especially knowing that it was neither the King nor Parliaments design in the beginning of those Reformations to deny what we believe in this article, as may be well seen in the Catechism of the Church of England contained in the common prayer book established and set forth by act of Parliament, whose words are these: = What is the outward

outward part or sign of the Lords
supper? Answer. Bread and wine
which the Lord commanded to be
received. Question. What is the

inward part or thing signified?

Answer. The Body and Blood of
Christ which are verily and in-
deed taken and received by the
faithful in the Lords supper. □

Whence you clearly see, how in
the Communion, under the out-
ward part, or sign of bread and
wine, the Body and Blood of
Christ is received verily and in-
deed: and to deny or misconstrue
this upon the account of any bo-
dy affected to Calvinists, Hugue-
nots, or Presbyterians, you had
as good deny or misconstrue any
other part of your common pra-
ctice, and that which was becom-
yer

yer book ; to comply with them.
But that the Calvinists, or Pres-
byterians themselves may be be-
reby reduced, let us see what
Scripture or reasons there are for
Christs real presence in the Com-
munion.

Our Saviour said Luke 22. c.
29. v. take eat, this is my Body;
and in the 17. v. of the same cha-
pter he says, Christ blessed the
cup and said : ☩ Take this and
divide it among you, and in the
6. c. 54. v. of Saint John Christ
said, the bread I will give you is
my own flesh, and in the follo-
wing verse he said, my flesh is
meat indeed, and my Blood is
drink indeed; verily, verily, he says
unto you, except you eat of the
flesh

flesh of the son of Man and drink of his Blood, you shall have no life in you. Now take notice: This blessing, this giving and eating, and this drinking that Christ mentions here, is a real blessing, giving, eating, and drinking: why therefore should not the flesh and Blood that he orders us to eat and drink, be real flesh and Blood? I see no greater reason, especially Christ saying, Mark the 14. c. 24. v. and Saint Paul in his first to Corinth 11. c. 24. v. that the flesh and Blood which Christ gave, was the same that should be delivered for us in his Passion and the same which he had: This is my Body: but the flesh and Blood which Christ had, and that which was betrayed,

or

or delivered for us was true and real flesh and Blood : Therefore that which he gave , and ordered us to eat and drink was likewise so ; for he says it was the same.

Truely I see no Evasion here, If a Body has not a mind to imitate some weak and incredulous disciples , of whom Saint John makes mention in his 6. c. 53. v. who hearing our Saviour say that men must eat his flesh , murmured , and thinking it a hard speech withdrew from him , and never more walked with him , whose errors doubtless Christ would have corrected , as he was wont to do on such occasions , If he meant only a figurative Body or flesh ; but because he spoke of his Body really

ly reduced to the appearance of bread, they had not faith enough to believe it, and so never more came back to him, and this you may collect evidently out of the 15. c. and 1. v. of Saint John, where Christ says, I am the true Vine, and yet his Disciples are not scandalized at it, why therefore are they scandalized to hear him say, take, eat, this is my flesh? = But because he calls himself a Vine figuratively, but the bread he calls his flesh really. = Moreover, if he had only spoke figuratively, when his Disciples knew of it, they would come back to him, for it was no novelty to hear Christ signified and called a Lamb, a Lyon, a Corner stone, and such other

other figures ; neither are the words our Saviour spoke on this occasion , seeing his Disciples ready to depart , a lesse confirmation of this truth : for he pitying their weakness and want of faith to put them in mind of his Godhead , and Omnipotency said , John the 6. c. 63. v. what if ye shall see the son of man ascend where he was before : and that they may know he did not this miracle of giving them his flesh in as much as he was Man , or by any human power , but as God , to whom all things are possible , he added these notable words : $\square$ It is the spirit that quickneth , the flesh profiteth nothing , the words that I have spoken are spirit and life. $\square$

And then so see if the faith or example of the Apostles would move the others to stay, as I suppose it did some, Christ asked them, **Will ye go away also?** But Peter, who on another occasion seeing only Man, had faith enough to believe Christ was God, likewise on this occasion believed, on Christs word, that what appeared bread, by virtue of his Divine word, became his Body receiving Spirit and life: and so answered, **Lord to whom shall we go? Thou hast the words of eternal life, and we believe, and are sure, that thou art Christ the Son of the living God.** For Peter knew Christ was God, and God was the word, by which all things were

were made, and that by this word he had before turned water into wine, and a rock in the desert, into a spring of water, the fountains of Egypt into Blood, and the rod of Moses into a snake, and created all the world of nothing, and so could at present turn bread into flesh forthwith, it being a thing that naturally is done, in a day or two's time, by nutriment, and as Peter believed and separated not from the rest.

What other Scripture have we for Christs real presence in the Communion? We have John the 6. chapt. where Christ prefers this bread to the Manna: but if it had only contained a figure of Christ, and not himself really, in what

would it exceed it? The Manna
having been not only a figure of
Christ, but also celestial bread.
We have also Saint Paul in this
first to Corinth 11. c. 27. v. who
says, he that eats this bread, or
drinks this cup unworthily, he
shall be guilty of the Body and
Blood of the Lord. If he shall be
guilty of his Body, therefore it
contains his Body: for if it con-
tained only a figure of it, I see no
reason why the unworthy eater of
it should be more guilty than tho-
se eaters of the former figures of
Christ, as the Paschal lamb, Man-
na, holy bread, and so forth,
who were not said to be guilty of
the Body or Blood of the Lord,
nay, nor did they sin grievously

for eating these things in sin; as
 the Expositors commonly judge.
 Saint Paul's words also in his
 first to Corinth. 10. c. 16. v. do ma-
 ke out Christs being really in the
 Communion for he saying: = The
 cup of blessing which we bless,
 is it not the Communion of the
 Bloode of Christ; the bread that
 we break, is it not the Commu-
 nion of the Body of Christ? =
 What need is there of taking the-
 se words in a figurative sense, and
 not rather in a real one? Whereas
 according to Saint Austins rule in
 his 4. book first chapter de Do-
 ctrinâ Christianâ, which all Com-
 mentators of Scripture do agree
 upon; whilst the words of Scrip-
 ture can be taken in a proper and
 real

real sense, we must not recur to a figurative one. If the taking of these words in a real sense, was any way against reason, you may have some excuse: but right reason it self requiring that the sacrifice that Christ left in the Evangelical law, as being no figurative or Ceremonial law, should be a solid and real sacrifice, and not a figure as in the old law. Besides the sacrifice of the law of grace, being but one, in regard of which, all the former sacrifices were but night, darkness, and a shadow, see if it be reasonable it should be a pretious one, or only bread and wine with a certain signification, such being offered long ago by Melchisedech in the law of nature,

ture, as we read in Genesis 14.
c. 18. v.

Have we any other Scriptures
for Christs real presence in the
Communion? We have Saint Paul
in his fifth chapter to the Ephe-
sians, where he tells them that
Matrimony is a great mystery in
Christ and the Church: and he or-
ders them to love their wives as
Christ did the Church, nay in the
Canticles, revelations, and other
places, tis mentioned and under-
stood by all interpreters that the
Church is the Spouse of Christ,
therefore If Christs love to the
Church is proposed as a rule to
married people, and the chiefest
part of the love of those consists
in the perpetual delivery of the
use

use of their Bodys, tis reasonable that Christ also should deliver in some manner his Body to the Church ; and this not only once, in a Bloody sacrifice on the Cross but also perpetually under the signs of bread and wine : for by one delivery , he does not sufficiently represent the mutual Communion of wedlock , nor the perpetual bonds of Matrimony. And which is worse , nor would he by one delivery perfectly fulfill the many promises that were of his freedom with men during the law of Grace. Nor would we now be as free with God as those of the old law were, who had recourse to him daily in the Tabernacle , where he heard , and

answered them daily in the Divine Oracle, as the old Testament so often mentions in the Books of Samuel, Kings, and elsewhere: so that we must allow this excessive liberality of Christ towards his faithful. And truly all this can be presumed of that superabundant love that brought him from Heaven to earth for us, and forced him to go personally to cure a Centurians servant, and obliged him to suffer for us what father or mother would not do, and say in the 8. c. of Proverbs: = Tis my delight to be with the children of men and at his ascension, as Saint Matthew relates in his last chapter, and last verse. = I will be with you all days even untill the end

end of the world, especially Saint John saying in his 17. c. 1. v. when he hints at the last supper, that if ever Christ shewed his love to us, it was then. And the same Saint John in his 17. c. telling us tender expressions of our saviour, touching a great and extraordinary union with us. And in fine Christ himself, speaking of this bread, having said : = He that eats this bread, he shall remain in me, and I in him. = But if still you should think it too great a favour that Christ should give himself as meat to us ; you know he says it : = Take, eat, this is my Body = and we have no foundation to presume the scarcest, or only a figurative meat of him, who with the same

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same ease could afford a real one, especially knowing that his condition is such, that though he could sufficiently redeem us with one tear, yet he liberally suffered so much for us: and knowing that this is what all the Saints and Doctors of the primitive Church judged in this matter, as you will immediately see.

I am perswaded you will perceive the truth of what is said hitherto, but that you consider that if Christ were really in the communion, he would be subject to many abuses, and sufferings, contrary to what he said upon the Cross, affirming that all his sufferings were ended. To which I answer, that if the glorified Bodies

dies of other Saints, according to Saint Paul in his first Epistle, and 15. c. to Corinth, will not be subject to any sufferings, or corruption, after their Resurrection, but rather will be like Angels, and equal to them, as Christ himself said, Luke the 20. c. 36. v. much more incapable of corruption is the glorified Body of Christ: so that even as an Angel in the fire is not burned, nor in the water drowned, so Christs Body in the Communion remains pure and undefiled, though the accidents of bread, under which he for our sake lies, may be burned or abused, and if in the fiery furnace three persons, as yet mortal, were preserved unburnt, as Daniel says,

says, what wonder is it, that the glorified, and now immortal Body of Christ may not suffer, though the Communion were abused.

If you should further think hard that Christ could be at once in so many places multiplyed as there are Communions: consider that one grain that is sowed multiplys into hundreds, one word pronounced, may be at once in the ears of a thousand, one object sends its entire species at once to many eyes, one indivisible soul is at once intire in every distinct part of our Body, and even God himself being essentially indivisible, is every where, and if all this passes naturally, why could not Christ supernaturally send,
not

not his species, or semblance, but himself really to many places at once; especially we knowing that he multiplied seven loaves to feed 4000 men, and that when the Manna was gathered in a less quantity, he was wont to multiply it. Moreover if two Bodys were at once in the same place at Christs birth and Resurrection, why could not he as well put one Body in two places in diverse Communions? As he did in the last Supper, being at once sitting at table, and in the Apostles hands, and mouths; or as he did appearing to Saint Paul in the way to Damascus, being at the same time sitting at the right hand of God the Father in Heaven.

Body

If

and If you should admire how
 Christs extense Body can be in the
 small circumference of the Com-
 munion; remember Christ said, it
 was not impossible to God to ma-
 ke a camel pass through the eye
 of a needle; moreover take notice
 that for this, there is no new
 miracle required different from
 what you believe already; for by
 putting one part of the Body, in
 the same place, where the other
 part is, by putting one hand in
 the place of the other, and both
 in the place of the head, and so
 forth, he may soon reduce him-
 self, to only the bigness of the
 least atome, and so may fit any
 where as for the possibility of
 Christs putting two parts of his
 Body

Body so in one place; tis as easy
to him, as it was to put himself
in the same place of his mothers
womb when without making
way he came out of it, piercing
it only as a sun beam, does a glass
window, or as it was to put himself
in the place of the tomb stone,
when he arose without lifting it;
or in fine as it was to put himself
in the place of the walls, when
after his Resurrection, he entered
thrice into the house where the
Apostles were retired, the doors,
and windows being shut, as the
Gospell says, John 20. c. 19. and
26. v. so that herein you see there
is nothing impossible to the Almi-
ghty power of God: and if this
as yet seems obscure to you, re-
member

member it is a mystery, and consequently cannot be so clear as those who allow it to be only bread, do make it.

Some notwithstanding what we have said hitherto, believe not Christs being really in the Communion, by reason of this objection: Christ called himself a vine, and yet he is no real vine: therefore though he said, this bread is my Body, yet tis not his real Body. But why consider they not, that if that had followed, likewise this other hereticall consequence: therefore he is not really the Son of God, tho he stiled himself so; therefore he was not born of a Virgin, nor really dead, or buried, and a thousand such other

other of fancies wherefore you
see it is necessary to weigh the
words of Scripture with their
circumstances, which circumstan-
ces in these two cases proposed
are very different: for when
Christ said, John 15. 1. *I am*
a vine, he added these other
words, *and my Father is a bus-*
bandman, which to say in a real
sense is false, for only the son of
God became man. And in the
following fourth verse, he clear-
ly declares his meaning, saying
that even as the branch cannot
bear fruit of it self, if it be not
rooted in the vine, no more can
we, if we be not joyned to him
by faith. But when he gave the
bread, and said, *This is my body*,

the bread; that I give my own
 flesh; and so forth he added an
 circumstance that obliges us to
 suppose, he spoke in a figurative
 sense, rather all the circumstances
 do incline his words to a real
 sense, as you have hitherto
 read.

Nor is this other common
 objection of greater force. Some
 alledge, that Christ at his last
 supper said: *Do ye this in remem-*
brance of me. Whence they infer,
 that the Communion is only a
 memorial, and representation of
 Christ's Passion, which contains
 not himself really. But pray how
 does that follow? If Christ ordain-
 ed us to do any thing in re-
 membrance of him, what is it he

ordered us to do. You know
well it was to do, as he did
this but what did he do? I sup-
pose you remember he said, that
the bread he gave was his own
flesh, and not a resemblance only
of his flesh, that his flesh was meat
indeed, that his blood was drink
indeed, that he, that would not eat
of the flesh of the son of man, and
drink of his blood, should not have
life in him, and several such o-
ther expressions, which taken
properly, as they sound, do but
then suppose a real sense, tena-
gurative one, according to the
unanimous consent of the Church
hitherto, whose solid judgment
in this matter should doubt-
less make a greater impression

in you, than the saying of any
late novelist, that groundeth his
opinion chiefly upon a text that
favours him as little, as you see
this does, and upon so weak
grounds doubts not to prefer
himself to all the Church hitherto,
as if it were not easy for any
Doctor of the meanest capacity
to stir up a stronger argument
than this against the clearest ar-
ticle of faith. Now what the coun-
cils, and Saints of the Church
said upon this point, since the
time of Christ, is what I would
willingly add, if it were not too
redundant, or if I had not thought
what is hitherto said declared
sufficiently this Sacrament. How-
ever, if you would feign see

what a few of the chiefest Saints,
and Doctors of the primitive
Church said on this point, hear
S. John Chrysostome in his 66.
Homily to the people of Antio-
ch, where speaking of the sacred
Communion he says thus. What
sin-bearing should be more than
than the hand, that divides it, or
than the tongue that is wet with
that dreadfull blood. He does not
feed us, like mothers with milk,
but with his own flesh. And in
the following homily he reads
Christ giving himself to us for
meat, united himself to us, not only
in charity, but in reality. Hear also
S. Jerome in his fourth tome,
pag. 358. where Eliphaz speaks
speaking of the Communion, he

say's these formal words: *Man's
senses are in a certain manner de-
luded in it; the accidents that we
see, are broken; but Christ is nei-
ther corrupt'd, nor broken, the teeth
seem to chew him, like materi-
al bread, but he remains whole,
and entire under every least indi-
visible.* S. Augustine speaks no
less clear to this purpose in his
26. and 27. treatise upon S. John.
S. Ambrose exceeds all in his
4. book, and 4. c. of Sacra-
ments. S. Hilary in his 8. book
of Trinity says: *Of the truth of
the body and blood of Christ, con-
tained in the Communion, there is
no room for doubting.* S. Cyrill
Bishop of Jerusalem in *Cate-
chesis vigiliis* 3. and S. Cyril
2. 781 iii D lus

his Alexandrie. In his 4. book;
 and 17. c. on S. Iohn, do clea-
 rly say the same. As also do 300
 other Saints, and authors of all
 ages, and 400 Councils; whose
 words if I were to repeat, it
 would require a whole volume.
 And all this being so, pray if
 you have any regard for your
 salvation, or for the true doc-
 trine that leadeth to it, had you
 not rather, with greater securi-
 ty, in a point of such importan-
 ce, follow what these Saints, and
 the universall Church, believ'd
 in this matter, from the begin-
 ning; upon such solid grounds
 as you have hitherto seen, than
 be deluded by Reformers that
 deny it, without one sound au-
 CH IV thor,

thor, or reason; but their own
 late inventions? Or was this an-
 cient, and former doctrine so
 ill founded, that you should
 dare to forsake it upon any late
 persuasions, whereas Berengari-
 us himself Arch-Deacon of An-
 giers, who was the first that op-
 posed it, in the year one thou-
 sand, and odd, after Christ, be-
 ing informed of what you have
 read hitherto, acknowledged his
 error, and abjured it thrice,
 dying very penitent, and recon-
 ciled to the Church? Oh! woe
 be to you, if after these things
 are laid before you so clear; you
 do not the same.

CH AP-
 VI

CHAPTER V.

Is there any such thing as transubstantiation?

HITHERTO of Christ's real presence in the Communion: now let us see, whether along with Christ, there is also bread there, or whether the substance of bread, is turned into the body of Christ, by virtue of the Divine words of consecration. Some that deny not Christ's being really, and personally in the Communion, yet say there is also bread there: because Christ said: *He that eats this bread, shall live for ever.* Calling it bread after Consecration, and because it

still appears, and tastes as bread. But why consider they not, that if Christ called the Communion bread after the consecration; Christ himself said elsewhere; John 6. c. 51. v. that the bread which he gave was his own flesh, & consequently remained not bread. And that his calling it as yet bread, was because it was before bread, even as his calling man dust, in the 3. c. 18. v. of Genesis, is because he was before dust, and of dust became flesh. Or even as, S. Matthew the 11. c. 5. v. Christ said. *Tell Iohn, the blind do see, the lame do walk;* where he calls those that now perfectly see, and walk, blind, and lame, only because they were

before so, and because this is a proper, and common way of speaking. Moreover you well know he may call it bread, because it still appeared so; even as the Angels that appear'd to Lot, are by Scripture called men, whereas they were only in appearance so.

But if you should still think strange why Christ should leave the Communion under the shape, or appearance of bread, and wine, if it be only his body? The reason is this; because being raw flesh, we may with less loathing eat it; for even as in his conversation, and other things, he conformed himself to our nature, so in this present case, and
 like-

likewise for to signify, that even
 as a body cannot pass this life
 without bread; so he that eateth
 not of the flesh of the son of
 man, and drinks not of his blood,
 shall not have life in him. More-
 over his leaving himself in the
 form of bread, rather than in his
 own proper form, serves much
 for the merit of those who with
 true faith receive it: for hereby
 they honour, and exalt our Savi-
 our, believing upon his word,
 that what appears bread, is his
 true body, and blood, subjecting
 hereby their senses to faith, as S.
 Paul recommends, and declares
 in his 2. to Corinth 10. c. 5. v.
*And casting down imaginations,
 and every high thing, that exalt-*

seth it self against the knowledge
 of God, and bringing into capti-
 vity every thought to the obedien-
 ce of Christ. ~~blame~~ Now if you cannot prevail
 with your self to do so, pray tell
 me what hinders you? Is there
 any thing in Scripture more
 common than to hear one thing
 to appear in the shape of ano-
 ther? Did not the Angels ap-
 pear to Lot in the shape of men?
 Genesis 19. and did not the Holy
 Ghost descend on Christ in the
 shape of a pigeon? And on the
 Apostles in the form of fiery
 tongues, Matthew, 3. 0. and 1. c.
 of Acts? If the Holy Ghost, who
 is the third Person, has changed
 his forme for mens sake, why
 may

may not Christ, who is the second Person, do the same, or did Christ love us less than he did? If you should say, Christ has a body which cannot be transformed: pray tell me, did not Christ disguise the features of that same body, when, after his resurrection, he appeared to the disciples that travelled to Emmaus, or to Mary Magdalene, or to the other disciples that were fishing, to whom he appeared in different forms? Why may he not therefore in the Communion disguise that same body, appearing under the shape of bread, himself saying he does so, and that the bread he gives us in the Communion is his own flesh? And

if you believe this not, pray
where is your faith? will you
make him a liar in a thing that is
so plain? You have faith enough
to believe upon the words of
Scripture that indivisible Spirits
have often appeared in the same
extense form of divisible bodies,
and you will not believe upon
the words of Christ that one
body does appear in the shape
of another in the Communion?
is this reasonable? Or will you
prefer your senses to God, whereas
as you often subject them to
the judgment of men? You
see the sun to be no greater than
a ball, and yet because astrolo-
gers tell you it is bigger than the
earth, you believe them. Why
blind there-

Therefore will you not believe
 Christ, and his Church, that tell
 you that what appears bread, is
 the flesh, and blood of Christ?
 Or what can hinder you from
 believing them, but heresy, ob-
 stinacy, and blindness?
 But let us see this same truth
 clearer. If after consecration the
 substance of bread had remain-
 ed along with the body of
 Christ in the Communion, being
 not converted into it; or if the
 body of Christ was only joyn-
 ed to the bread present in the
 same place with it, then Christ
 could not say truly, *The bread,*
that I give, is my own flesh. . . my
flesh is meat indeed; &c. and this
 you shall see clearly. For thus
 Christ

Christ's Soul is joynd to his
body, and present in the same
place with it; yet 'tis false to
say Christ's Soul is his body;
therefore if Christ in the Com-
munion was only present to the
bread, or united to it, and the
bread had not been converted
into his flesh, Christ could not
say with truth. *The bread, that
I give, is my own flesh.* Who does
not see the evidence of this? Or
who for an instant would follow
those, that deny so plain a truth?
But let us see it yet clearer: if
Christ's being only present a-
long with the substance of bread
in the Communion were mo-
tive enough for him to say with
truth, that the bread, which he
gave

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gave, was his flesh; likewise we
could say with truth, this stick
or that stone is God, because
God, who is every where pre-
sent by his Immensity, is pre-
sent in it; and consequently we
could not reprove Idolatry,
the wood containing God be-
ing worthy of Divine worship.
But who does not see the non-
sense of this? Therefore it is also
nonsense to say Christ called the
bread, which he gave, his flesh;
only because his body is present
in it, without any further con-
version, or transubstantiation.

Wherefore, dear Reader, lay-
ing by all quibbles, and inven-
tions of late Reformers, believe
now upon the word of Christ;

that

that which appears to you bread,
 is only his flesh: For if Christ
 had told you, that what ap-
 peared to you wood, was stone,
 would you not believe him? Or
 would you dream it was both
 stone, and stick? Why there-
 fore believe you that the bread
 which he says, is his flesh, is al-
 so bread, only because it ap-
 pears so? Or did ever any body
 say, that the water, that was
 turned into wine, remained wa-
 ter? Or have you not belief e-
 nough, says S. Ambrose in his
 4. book of Sacraments 4. c. to
 think that God, who made all
 the world of nothing, immedi-
 ately could turn one thing into
 another, bread and wine into
 flesh.

flesh, and blood; this being a thing, that is done in the space of a day, or two by nutriment? Truly if you, and the rest of England, have not had this belief of S. Ambrose, since the Presbyterians began to sway there, it's either because, you have not hitherto considered these things with due ponderation, or because they were not laid before you so clearly, & plainly, as they are at present, in your own native language.

CHAP.
H II

CHAPTER VI.

Is it lawfull to pray to Angels, or
Saints, that they may intercede
for us to God Almighty?

WHEN Christ foretold
in the 24th. 15. and 26.
y. of S. Matthew, that there
would rise false Prophets,
and Hereticks in his Church,
he ordered us to observe
their proceedings, and that
by them we would know whe-
ther they were from God, or
Satan, in order to follow, or
avoid them: for even as grapes
are never gathered of thorns,
nor figs of thistles, these bad

to H iii trees

trees being suitable only to evil
fruits of their own kind, so, saith
he, 'tis impossible that such
promoters of novelties, when
grounded on Satan, should give
good fruit, or disguise the
pride, and malice of him, on
whom they are ground'd, to that
degree, but they may be easily
discerned by such, as without
passion aspire only to the truth.
And, if this be so, who seeing
how those prelate Northern Re-
formations abhor the mediation
of Saints, or any recourse to
them, can forbear concluding,
that their author can be no o-
ther, but the professed enemy
of all goodness, and the father of
pride, who envying the felicity

of the blessed Angels, and
 Saints, of whose company he was
 unworthy, and suffering not the
 blessings, that by their means ac-
 crued to men, & the humility of
 these in having recourse to them
 for heavenly succour, and aid
 suggested to some wicked per-
 sons, which he found disposed
 by their lust, ambition, passion
 and other vices, to leave all
 commerce and communication
 with Saints, against what the
 Creed, Scripture, & the Church
 ever hitherto had taught us, that
 he may hereby the easier en-
 snare, and delude them, finding
 them forsaken, and alone, being
 deprived of the prayers, and as-
 sistance of those that could, and

were wont to help them. But
oh! How long will this blind-
ness prevail, as if the contrary
had not been as manifest, as you
will now see?

Beginning therefore with the
Angels, what doubt is there
but 'tis lawfull to pray to them?
Did not Jacob on his death-bed
pray to an Angel thus. Genesis
48. c. 16. v. *The Angel of the
Lord, that delivered me from all
evil, bless these Children?* And
what excess had not this same
Jacob done before to be blessed
by an Angel, as he was in the
32. c. 26. v. of Gen. 3. Nor is
there any doubt but they pray
also for us, the Prophet Zecha-
rias saying in his first chapter, an

Angel prayed thus: O Lord of Hosts, how long wilt thou not have mercy of the cities of Juda, and Jerusalem, against whom thou hast indignation these 70. years? Moreover, did not S. John in the 8. Chapter, and 4. v. of his Revelations, see the smoke of incense, which he says was the prayers of the Saints, ascend from the hand of the Angel, that he presented them to God?

Besides, what is there in Scripture more common, than relief had by their means? Who delivered Daniel from the lions, Peter from prison, the three children from the fiery furnace, Tobias from the fish, or many others from distress, but the Angels of old and now the

the Lord? Why therefore will you not have recourse to them? Or have you less need of em, than Jacob, Daniel, Peter, and those others had? Oh! Woe be to you, if you are so persuaded. Holy were the seven Churches of Asia, and their Bishops also, to that degree, that S. John doubts not to call them Angels, in the first chapter of his Revelations, and yet he greets them with this comfortable news. *Grace, and peace be unto you from God, and from the seven spirits which stand before his throne.* Whereby he lets them know, how engag'd these so pream Angels were for them, and certainly they esteemed the news, as it was reasonable

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reasonable they should. If therefore
those noble spirits, whose of-
fice is to stand always, and praise
the Lord before his throne, even
there, have care to sollicite grace
for men; who doubts, but the
other Angels, who, by S. Paul
to the Hebrews, v. c. last verse,
are said to be ministering Spirits,
sent forth by God to minister
for them, that shall be heirs of
salvation, being invocated, will
do the same? Reason it self dis-
cussing that they, being our
Guardians, do know our dis-
tress, and charity requiring that
they should represent it to God,
with whom they have more
freedom, than we, especially
themselves being so deeply en-
gaged

gaged in our welfare, that Christ
said, Luke 15. c. 10. v. *There is
joy in the presence of the Angels of
God over one sinner, that repent-
eth.* What need I insist any lon-
ger in making out that the An-
gels, who are our keepers, do
pray for us, whereas even the
Saints, who have less charge of
us, do the same, as you will now
see.

Did not S. John in the 5. c.
and 8. v. of his Revelations, see
24. Elders, who were no Angels,
but Saints, for they were re-
deemed by Christ, as they say
themselves; and in the hands
of these 24. Elders golden viols
full of odours, which were the
prayers of the Saints, or other
just

just persons on earth, whose
 supplications they presented to
 God in heaven; no less than the
 Angels, that he saw in the fol-
 lowing 8. c. 4. v. doing the
 same: whence you see the Saints
 do also pray for us in Heaven.
 And it is reasonable they should
 do so; for they being equall to
 the Angels, as Christ said, Luke
 20. c. 36. v. to be sure they re-
 joyce also at the conversion of a
 sinner, and want not equall
 compassion, and charity to-
 wards their brethen, of whose
 misery, distress, and blindness
 in this life, they have full know-
 ledge. Of if not, pray tell me,
 is it possible all charity is ex-
 tinguished in them by death?

Whereas

Whereas S. Paul in his first to Corinth, 13. c. 18. v. says, *Charity, even after death, will always remain.* Or will they not imitate, and accompany our Saviour, who still in Heaven is our Advocate, and interceeds for his brethren, as S. John says in his first epistle 2. c. 2. v. or, in fine, will they be crying out revenge after death against their persecutors, as S. John saw them do in in the 6. c. 9. and 10. v. of his Revelations, and won't they crave mercy for those, that favoured them? Is this agreeable to reason? or where is your sense, if you affirm it?

By occasion of this, I remember a notable passage, that happened

pened me in a certain foreign
 Country, where meeting with an
 English rank Presbyterian, who
 was desperately sick, understood
 not the language, and was quite
 out of mony; I got him into
 the hospital, and spoke for him
 to the overseers, who took great
 care of him; I my self visiting
 him often until such time, as he
 was reduced to the last extre-
 mity: then I earnestly spoke to
 him, concerning his conscience,
 and salvation, laying before him
 the importance of having beside
 repentance, the only true faith,
 that Christ left to his Church,
 telling him that this faith was in-
 fallibly the Roman Catholick
 faith, and no other, all other late

Sects, or Reformatiōs being only inventions of some libertines, that, for temporal ends, enlarged their religion, denying points that were so reasonable, and clear, being held from the beginning by the Fathers, and Councils of the Church, upon so many grounds of Scripture. And that if he had a mind to be certifi'd of this, and to incline the Almighty to enlighten him, that he might know, and believe all what I told him, he ought to put the Mother of God, his Angel keeper, and other Saints, as intercessors for him.

To which he answered me, that he believed all the other articles, that I declared to him ex-

cept

cept this of having recourse to
Saints, but that in this point he
could not be persuaded that the
Saints after death, thought
any more of those that remain'd
here. Upon this I took a little
time to recommend the business
to God, and then asked the sick
person: M^r. John (this was his
name) have you not often these
days past, desired the heavens
to bless me for the charity, I
used towards you, during your
sickness, and do you not remem-
ber that I desired you to reserve
your thanks for the other life,
putting in a good word for me
there, if God was pleased to
have mercy on your soul? Oh
father I do remember it, saith he,

and will perform it. Take care,
said I, don't forget me. No, no,
said he, I cannot forget one, to
whom I owe so much: then said
I seriously to him, well, John,
you must believe there are o-
thers in the presence of God,
who are no less gratefull, than
you, and who owe likewise their
obligations to such as favoured
them, or their children, or the
other poor for their sake, and
so you must not wonder, that
these should also interceed for
those, that obliged them, or did
any notable service for them, or
y^e. Church: which service though
you have not done hitherto, yet
your faith, humility, and pre-
sent distress, are perhaps of great

ter force to move their exceeding charity; than any obligation: and fear not, but they can hear you, for though the distance may hinder the use of corporal senses, yet not of spiritual powers and one may as well know, or perceive by his understanding, what passes in Jerusalem, though more distant, as in Rome: especially the glorious Saints in Heaven being favoured either by a special Revelation, or by the divine essence, as by a perfect looking glass, who doubt, but they are well informed of our distress, and petitions here; even as we read in Scripture, Samuel heard the witch that called for him after death: and even as

the 34 Elders, and 70 spirits
above related, and the other An-
gel, that St. John mentions in his
Revelations, knew what passed
here, and offered the prayers
of the faithfull, of which they
were not ignorant, to God, nor
even as the other rich man, men-
tioned Luke the 16. c. 27. v.
after death, knew what passed in
his brother's house. With this
the sick person took reason, was
reconciled to the Church, and
died a little after, with great
confidence in God; leaving us
also with great hopes of his en-
joying eternally the company of
those Saints, whom he so heart-
ily invoked. And if you have
a mind to die with the like con-
fidence

silence & doth mine I polibond
longer the papest intercession
of sinners, and have as many of
them engaged for you, yea that
dreadfull hour, aslyde sinners to
robber if you will find any of the
ealey following in law with not
useful to have: because to the
intercession of of sinners, pray
well me, did not theodolius to be
the papest of job, child of the world
of job, to be the first in prayer pray
for them, saying that he would
not hear them, but job, when we
were righteous and low of sinners
Moses's prayers delivered the
children of israel. Do women
read in the apocrypha 2. reg. 2. 14.
Matthew, how Christ would not
grant a womans request, which

the disciples interceded? Did not Christ, at the request of his Mother, supply a certain necessity, turning water into wine? How often does St. Paul in his epistles desire the brethren to pray for him? The prayers of others in life, were good: 'twas good to have recourse to God, by way of Moyses, Job, the disciples, & the brethren, whilst they were alive, and now, when they are free with God, and more strictly joyned to him, we must not use their intercession, where, pray, in Scripture is this distinction made? Or who can forbear suspecting the authors of such inventions? And O how profitable is this! I remember one told me, he

one iii I be-

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believed there was no necessity
of intercessors to God, he himself
being as kind, and ready to hear
our prayers, as any of his Saints
are: but I remember I answered
him that though there was no
precise obligation, or necessity
of any such prayers to Saints;
yet if any one, knowing his own
unworthyness, should use their
mediation, I believ'd it was not
ill done, nor any offence to God:
for otherwise S. Peter would not
desire John at the last supper, to
enquire of Christ, what himself
durst not; nor would Jacob, S.
Paul, and others use Intercessors
to him: nor would Vigilantius,
Enstachius, And other Hereticks
called Waldenses, thus opposed

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this must be reproved by the
Church, as the punishment of sinners,
in the years of Christ 329, 431
and 636, by the Sacred Assem-
blies, or Councils held at Ephesus,
Gangra, Nicea, Orleans,
Toledo, and Braga, which were
also confirmed in the sixth
general Synod held at Trullo.
Nor would the torments of the
ancient Saints have recourse to
their intercession, as S. Lion says
in the end of his first Sermon *Dan-
tatis Apostolorum*. We believe,
and trust, that by the prayers of
our holy Patrons, S. Peter, and S.
Paul, we shall be helped to obtain
the mercy of God amongst the misfe-
rits of this life. And S. Aug-
ustine in the middle of his 100

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Sermon of Saint Paul. S. Paul
was so powerfull before his mar-
tyrdom, to remedy those that had
recourse to him for aid, much more
now after his triumph the other
Saints being also full of such ex-
pressions, as is evident in their
books, as beareth witness. yea
Nor do the words of S. Paul
in his first to Timothy 2. c. 5. þus
that say, There is one mediator
between God and man, who is
Christ, gain say this for thereby
he meant only the chief mediator
to be Christ, even as when in his
following, 6. c. 3. v. he sayes
God only hath immortality. And
elsewhere, God alone is good, he
meant chiefly immortal, & bland
chiefly good. Nor could S. Paul

nor

C mean

mean any thing else? otherwise
 how could S. Paul himself use
 the mediation of the brethren,
 whose prayers he so often asks
 in his epistles to the Romans,
 15. c. 30. v. to the Colossians 4.
 c. 3. v. to the Ephesians, 6. 30.
 19. v. first, and second epistle to
 the Thessalonians, 5. and 5. c.
 and to the Hebrews 13. c. 18. v.
 nor, in fine, do the words of Je-
 remy, that say: *Cursed be the man,
 that trusteth in men*: mean that
 we must not use the intercession
 of Saints, but only that we must
 not perversely confide, or trust
 in worldly men, who withdraw
 us from God: for otherwise it
 would not be practised by S.
 Paul, and the other Saints, as
 you

you see it was. Nor would it's
opposers be reproved by so ma-
ny Sacred Assemblies, in the
purest of times. Whence you see
how clear an error it was in the
late Reformers to reprove the
Church of Rome, for praying
to Saints, and with what consci-
ence you can be for the future
an opposer of so plain a truth.



...and they
...not
...thing
...before
...before
...even
...to
...to

CHAPTER VII

ANswer in the same
 & maner, that the Roman Ca-
 tholicks do use them: noo thin-
 king that wood, or painting can
 hear our prayers; but because
 they forget to shew our devo-
 tion, and to be full of holy
 things, and to pray to God
 before these things, as others do,
 before the pictures: certainly,
 even as of some pictures are wont
 to excite evil thoughts, so doubt-
 less pious representations, to
 the contrary, stir up good, & de-

your thoughts, and so are good companions for such as pray. Moreover this practise of painting, or carving the passages of Scripture is a great help to instruct the ignorant, that cannot read; for hereby they remember what they were once told, and they enquire what they know not: whence S. Jerome calls the images the books of the ignorant, which therefore ought to be esteemed by them, and us.

And if we sometimes shew those images some outward reverence for what they represent, you shall see clearly how this is prohibited no where in Scripture: for the 20. c. of Exodus, and other places, that seem to
 pro-

prohibit images, do only forbid
 Idols, or the Pagans false Gods,
 as the golden calf, Dagon, Astaroth,
 Baal, Beel-zebub, & such
 other figures, that were held
 as Gods: and do by no means
 prohibit us to paint some pious
 passages of Scripture, for to
 put us in mind of them, or of
 God himself: for hereby we
 have no strange Gods before
 him, nor do we give him oc-
 casion to say, *I am a jealous*
God, otherwise Moyles would
 not have ordered graven Che-
 rubins to be set up in the taber-
 nacle of the ark of the Lord; nor
 would Salomon put so many
 Cherubins in the Temple, which
 was afterwards approved by
 God,

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God. Nay we rather hereby
shew our love to God, & the e-
steem we make, not only of him,
but also of those, whom he
esteem'd, as his Mother, the Apo-
stles, and some other remarkable
Saints, whom we paint, for to be
the more mindfull of them for
his sake; and for to glorify, and
praise on earth, in the manner
possible; those, whom he glori-
fies in Heaven; and for to en-
courage the other faithfull to
imitate them. In fine, if an af-
front done to the King's Image,
is an affront done to the King;
why may not the reverence
done to Christ's Image, be also
an honour to him? on which
if you should say: the Scrip-
ture

pure prohibits our making the
 likenesse of any thing in the
 Heavens above, or in the earth
 beneath; therefore we can by no
 means paint Images. I answer
 again that hereby, there is no-
 thing prohibit'd, but may be well
 understood to speak of false
 Gods, or Idols, and such we
 abhor as much as you do: for if
 these words of Scripture were
 to be understood in all rigour,
 and not thus, then there could
 be no pain'd, or carv'd work, or
 the likenesse of any thing used in
 the world, even as Idols can be
 by no means made, or used law-
 fully. Moreover this command
 of adoring no graven things, is
 not more strictly expressed than
 the

the following commandment of
 keeping holy the Sabbath day,
 and doing no it no manner of
 work, and yet you know, that
 the Church and Clergy have for
 some seasons ordered not the
 Sabbath day, which was Sa-
 turday, to be kept, but Sunday;
 and have declared also, that as
 we may do some manner of
 work, as to dress victuals, ring
 bells, give battle, fit out a Fleet,
 and so forth: why therefore may
 not the same Church, & Clergy
 as well have power to declare,
 as they did, that God's intention
 in prohibiting graven things,
 was only to avoid the Pagan
 false Gods, and not to hinder
 Images, that serve to put us in
 27901 K mind

mind of himself. Especially the Hebrew language, wherein these commandments were first delivered, speaking not of images, but of grave things, & the Greek language of Idols. And there being no greater reverence done to them, than there was to the ark in the old law, God being not offended thereby, knowing it was for his sake.

Nor does the Angel's prohibiting S. John to kneel before him in the 19. c. 10. v. of the Revelations, make out any thing against our shewing some outward reverence to Angels, or their Images: for S. John did on that occasion his duty, and what he had before preached to others,

thers, for the space of 40. years,
knowing it was not reasonable
we should deny to Angels,
who are often called Princes in
Scripture, that worship, or re-
verence; which we afford tem-
poral Princes, or our Parents,
when we take their blessing.
And if St. John was hindered by
the Angel, it was because of his
supream dignity; as the Angel
himself signified, & because of
his being Apostle, Evangelist,
Prophet, Doctor, Virgin, Mar-
tyr, and so forth; wherby he
was equal; and perhaps above
that very Angel: and he prohi-
bited him not, because the action
in it self was Idolatry, otherwise
the Angel would have checked

him severely, as S. Paul & Barnaby did on the like occasion those of Lystra that worshipped them as Gods, Acts the 14. c. 13. v. nor would S. John fall so soon into the same error, Revelations 22. c. 8. v. at least without signifying unto us his repentance, to edify us, & avoid our falling into the like grossness.

If you should say we leave out the second commandment, in order the easier to set up Images: I answer, it is a mistake, for we joyn it to the first commandment, as S. Augustine did quest. 71. in Exodum; and S. Clement of Alexandria lib. 6. *Stromatum*: the intent, and substance

stance of both commandments being the same, to avoid strange Gods, our God being a jealous God. And the Scripture in the 20. c. of Exodus not saying one to be the first commandment, or the other the second, left to the election of the Church, to divide them, as she did, making two of your last commandment, and one of your two first: this being a better division, for two reasons: first, because the commandments, whereby we are commanded to give due honour, and worship to God, are hereby reduced to the sacred number of three, in honour of the three Persons of the most holy Trinity: God being hereby honour-

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ed both by thought, word
and deed. Secondly, if to
wrong your neighbour of his
wife, and of his other goods,
stealing them, is a transgression
belonging to two commandments,
to your sixth, and seventh, why
should not also the coveting of
your neighbour's wife, & his o-
ther goods, constitute two com-
mandments, as we admit them
to be? You well see here the
malice of the first Reformers,
who ground nothing only on
misconstruing the sincere, and
sound proceedings of the true
ancient Church: which Church
never found any incōveniency,
or errour in admitting of I-
mages, rather in all ages she re-
proved

proved such as denyed them;
 for Eusebius Patriarch of Con-
 stantinople, as S. Jerome, Nice-
 phorus, and Cedrenus do relate,
 was reprov'd in the first Council
 of Nice in y^e. year of Christ 325.
 not only for other errors, but
 also for denying Images. Be-
 sides the hereticks called Icono-
 machi, with Vigilantius, and
 others, were reprov'd some years
 afterwards for the same error
 in the second Synod of Nice, &
 in the eighth of Constantinople.
 And S. Athanasius's book con-
 cerning a miraculous Image of
 our Saviour was approved of in
 the seventh general Synod, 4th.
 A.D. not speaking of the portrait
 of the ancient Saints, & authors

in all ages since Christ.
 Hear the ancient S. Basil in
 his Epistle against Julian the A-
 postate, where he says. *I revere
 the Mother of God, the A-
 postles, and the other Saints, by
 whose mediation, I expect God
 will forgive me my sins, and I ho-
 nour, and adore their Images; for
 this, having descended to us from
 the Apostles, 'tis fit it should be so
 done.* Read also S. Augustine in
 in his third book of Christian
 doctrine, 9. chap. and in his first
 book of the Concord of Evan-
 gelists, tenth chapter. Read also
 S. Chrysostome in his funeral
 speech of Miletius, as also S. Cy-
 rillus of Alexandria in his epistle
 to Acinc Bishop, and Eusebius

Caſarienſis 7. book, 14. c. of
 the Eccleſiaſtical hiſtory, Paulus
 Diaconus 6. book, *De geſtis*
Lōgobardorum. Nicephorus Cal-
 liſtus 2. book, 7. and 43. c. 6.
 book, 16. c. and 16. book, 17.
 chap. of his Eccleſiaſtical hiſto-
 ry; together with Nicetas, Sofo-
 menus, and infinite others, who
 all agreeing upon this point,
 with ſuch grounds, why will
 you now deny it? Or what in-
 conveniency do you find in
 Images, but the Councils, and
 Saints hitherto alledged could
 find? We do not hereby pre-
 tend to ſhew that God, or the
 Angels have bodies; even as
 Moyſes, or Salomon did not,
 when they drew out Angels. If

you

you should say some ignorant people may be deluded, thinking that the Angels, or God are of that shape, or figure. I answer; why then did God order Moyſes to paint Angels, or carve them? Besides you had as well reprove the Goſpel, for naming ſo often the hand, the eye, and the word of God, be- cauſe hereby ſome ignorants may think that God, has got hands, and eyes, as men have. Moreover by expoſing images in Churches, we do not give occaſion to Idolatry: for in the Catechiſm, which by command of the Council of Trent, 24. Seſſion 4. c. is expoſed to the flock each Sunday, they are well in-
for.

formed of what the Images are for, & how there is no obligation to kneel to them, though piety requires that some reverence is to be done to them, for the sake of what they represent; even as the Protestants do kneel at the Communion, for what it represents, though in reality they believe 'tis only bread; and if to bow, or kneel before an Image is Idolatry, so must their kneeling at the Communion be, for one is as much God, as the other in their opinion.

But if you should still think hard to approve of our using Images, pray what will you have us to do? Will you have us throw away Images, a thing that

is so ancient in the Church, and that was approved so often by so many Councils, and ancient Saints: a thing that was confirmed by so many miracles, as S. Athanasius, Nicephorus, Eusebius, and the Councils, in the above cited places do relate: in fine, a thing, that has no text of Scripture against it, but some prohibitions, that God had put on the Jews, towards avoiding the Pagans false Gods, & Idols, of which S. Jerome, S. Athanasius, S. Augustine, and the general Councils hitherto alledged were non ignorant. Will you have us, I say, lay them by now, upon the account of Luther, Calvin, or any other of these late

late different Reformers, who
bring nothing of substance a-
gainst them; but renewed, and
scatter'd amongst the mob, what
was before rejected. Truly I
think you had far better alter
your opinion, and side with us,
allowing for the future, and ap-
proving of the use of Images,
as S. Luke did, who painted
an Image of our blessed Lady,
with the Child Jesus in her arms,
which Image is kept in Rome to
this day, as Metaphrastes, and
Nicephorus in the places above
alleged do relate; which pra-
cise Methodius a famous author
upwards of 1400. years ancient;
says to have continued in the
second age of the Church; and

S. Athanasius in the third age,
 S. Augustine in the fourth age,
 saying in his 20. book 15. c. a-
 gainst Faustus, that it was one
 of the Manichean errors to
 deny Images: S. Ambrose in the
 same age in a funeral speech on
 the death of the Emperour The-
 odosius, having praised S. He-
 len Mother to Constantine the
 great, for exposing y^e holy Crosse
 of Christ to be revered: and
 so it continued in the Church;
 untill this present age; upon
 the solid grounds you have hi-
 therto seen; none ever denying;
 or opposing it, but Vigilantius;
 the Hereticks called Ieonoma-
 chi, and such others, that fol-
 lowed other notorious errors,
 and

and who are guides of those late Reformers; whom you, being no better informed, followed hitherto.

CHAPTER VIII.

How many Sacraments has Christ left in his Church?

ANSWER he has left seven Sacraments, by name, Baptism; Confirmation, Confession, Communion, Extream Unction, or Last Oynment, Holy Order, and Matrimony; and he has left no more, nor no less. I say there are no more, because a Sacrament being an outward visible sign of inward, and spiritual grace

grace instituted by Christ, we
 find no more outward signs of
 inward grace, named in Scrip-
 ture, than these seven: there-
 fore there are no more Sa-
 craments, than seven. Nor is
 there any more necessary, or re-
 quisite; for the use of these seven
 is sufficient for to supply all
 our spiritual necessities, we
 being spiritually Born in Christ
 by Baptism; strengthened by
 Confirmation; healed of our sins
 by Confession; nourished by
 Communion; propagated by Ma-
 rrimony; governed and dis-
 ciplined by those, that have
 Holy Orders; and finally dis-
 posed for death, by last Oyer-
 ment.

I say

in I believe there are no less
than seven Sacraments; because
each of these seven named has
whatever is requisite for a true
Sacrament; they being all out-
ward visible signs of inward
and spiritual grace instituted by
Christ in which consists the es-
sence or substance of a sacrament
of which if you doubt, let us see
each of them in particular made
out evidently both by the testi-
mony of Scripture, and Fathers:
as for Baptism, there is no need
of proving it to be a sacrament,
all Sects allowing, that in it we
receive the grace of God in our
souls, passing from children of
wrath, by virtue of the exteri-
our ablution, into children of

Grace; or, as others say, God infusing his divine grace into our souls; at the applying of that exterior ablution by water. Confirmation is also a sacrament; for in the 8. chapter of the Acts 6. v. 'tis said how S. Paul & the other Apostles, laid their hands on those, that were before baptis'd, & hereby they received the Holy Ghost. If therefore at y^e outward visible sign of laying of hands, they inwardly receiv'd the Holy Ghost, and consequently, his spiritual grace in their souls, this laying of hands, or Confirmation, must certainly be a sacrament. And if not, take notice: if Baptism be a sacrament for no other reason, but because at the

outward ablution with water,
grace is inwardly infused, why
should not likewise Confirma-
tion be a sacrament? Scripture
saying, that at the outward lay-
ing of hands, not only the grace,
and gift of God, but the Holy
Ghost himself, which is more,
was infused, and received. Or,
pray, what inconvenience do
you find in allowing it to be a
sacrament, tho' the first time of
it's constitution by Christ is not
certain? Is it not known, that
the Apostles, who administered
it, could not invent it, it being
above human reach, to annex the
giving of the Holy Ghost to a-
ny exterior action, or Cere-
mony. Moreover, if it had not

been a sacrament. For if the Church, in all ages since Christ, had not held it as such, how could S. Clement in his fourth epistle, S. Fabian in his second epistle, the ancient Pope Melchisedes to the Bishops of Spain, S. Augustine in his 134th chapter *contra Iulianum*, *De Iudicij*, make clear mention of it, as a sacrament, in the present times? How could S. Cyprian, that famous Bishop of Carthage, acknowledge Confirmation to confer such abundant grace, that in his Sermon *de lapsis*, he attributes the invincible fortitude, and constancy of the Martyrs? Whence you see there is no doubt to be put in this matter.

Confession is also a sacrament,
 for as often as a sinfully re-
 pent, confesses, and is absolved
 by a lawfull Priest, his soul in-
 wardly receives the grace, and
 friendship of God, Christ ha-
 ving said, whose sins ye forgive,
 they shall be forgiven; but as
 often as we find in Scripture an
 outward visible sign accompa-
 nied with inward grace inthr-
 ted by Christ, there is a sacra-
 ment; therefore Confession is a
 sacrament. Nor is there any rea-
 son, why Baptism forgiving ori-
 ginal sin, should be a sacrament,
 and not Confession, which, ac-
 cording to Christ's words, for-
 gives actual sins; but if you
 would feign read more about

Confession, see the following eleventh chapter. Communion, or the Lord's Supper, is also a sacrament. For as you have clearly seen, in the foregoing 4. and 5. Chapter, we receive in it under the outward visible signs of bread, and wine, the true, and substantial grace of God, which is the person of JESUS Christ, and you believing already, that nothing else is necessary for a true sacrament, I prove it no further. The Last Oynement is also a sacrament, not invented by us, but mentioned, Mark the 6. & clearer James 5. c. by those express words. *Is any sick among you, let him call for the Elders of the Church, and let them pray*

over him, anointing him with oyle,
 in the name of the Lord, and the
 prayers of the faithfull shall save
 the sick, and the Lord shall raise
 him up, and if he have committed
 sins, they shall be forgiven him.
 Whereby you see, that at y. out-
 ward prayer, and anointing, sins
 are forgiven by inward grace,
 which is what constitutes a sa-
 crament. For if Baptism, and
 the Lord's Supper are Sacraments,
 for being outward signs, produ-
 cing inward grace, this Oynment
 doing the same, why should it
 not be likewise a sacrament? Or
 why should we reject now a
 thing, that was practised, and
 thus understood, not only by
 St. James: but also by the Pri-

mitive Church; as it is evident
in the first Council of Nice, in
the 96. Canon, and in S. Au-
gustine 2. book 4 c. of the Visi-
tation of the sick; and elsewhere
in his Treatise *De rectitudine
Catholicae conversationis*. Truly
either those that deny it, or the
Primitive Church, & her Saints,
do err. Holy Order is also a sa-
crament, S. Paul saying in his
first to Timothy 4 c. 14. v. Neg-
lect not the gift, that was given
you by Prophecy with the laying of
the hands of the Presbytery. For
if by the laying of hands in Holy
Orders one receives inwardly a
certain gift, which is nothing
else, but the grace of God, say-
eth S. Jerome in his Latin ver-
sion

tion of this text, together with
 a character, and special power
 to administer sacraments, what
 more is requisite for a sacrament
 and S. Aug. 13. c. *Contra episto-*
lam Parmeniani, calls this ex-
 pressly a sacrament, as does also
 S. Cyprian, and others. In fine,
 Matrimony is a sacrament; S.
 Paul to the Ephesians 5. c. cal-
 ling it so expressly, and saying
This is a great mystery in Christ,
and the Church. Where in the
 place of mystery. S. Jerome, S.
 Chrysost. and S. Gregory Nazianzen
 has the express word, Sac-
 rament. Moreover this being
 a sacred Bond instituted by God
 for the propagation of mankind,
 as Christ said Matth. 9. c. *What*
 King

God

God has joyued, let not man separate. What inconveniency can any one find in allowing it to have annexed by God some special grace, in order the better to comply with the duties of this important state of Life, & whereby it may become a sacrament? Was it not so understood by the Chief Fathers of the purest times? You see it was, & especially by S. Aug. who in his 18. and 24. c. of his book *De bono conjugali*, lays it expressly. It being so received from the Apostles, who learned it from Christ himself, during them 40. days that S. John, and S. Luke say he instructed them after his resurrection, concerning the
 King-

Kingdom of God on earth,
which is the Church, and her
sacraments. Nor does the Eng-
lish Catechism, saying there are
no more but two sacraments ge-
nerally necessary for all people
to be received, contradict, or
oppose this truth: for who says
it is generally necessary that all
people should receive these seven
sacraments? Though as you
have hitherto seen, they ought
not to deny them.



CHAPTER VIII

Is it lawful to baptise Infants before they come to riper years?

IT is doubtless, for though they are conceived in sin, as David in his first Penitential Psalm, says himself was, yet the faith of the Church, and their Godfathers, is disposition enough, with Baptism, for their salvation; even as the sin of Adam their Forefather was enough for to be born children of wrath; nor is there greater sense, or understanding required for grace, than for sin. Moreover if the Innocents martyred by Herod,

rod, were baptised in their own
 blood, as will allow, and if the
 children in the old law were cir-
 cumcised, And thereby became
 children of grace, why may not
 they with greater reason, be-
 come now children of grace, in
 the Gospel, and law of Christ,
 by Baptism. To say that chil-
 dren are incapable of grace, is
 false. For St. John the Baptist,
 & Jeremy the Prophet, as Scrip-
 ture says, were sanctified in their
 mothers womb. Moreover, there
 being no getting into Heaven, as
 Christ said, John 3. 3. without
 Baptism, is it possible Christ
 would deprive the children of
 it, himself saying said Matthew
 19. 14. v. Of such is the King-
 dom

dom of heaven. Truly tis not
 credible. Especially this Bapti-
 tism of infants being ordered by
 the Apostles, as St. Aug. says in
 his tenth book on Genesis liij.
 c. and in his 4. book of Baptism,
 24. c. and generally practised so
 in the Primitive Church, ex-
 cept when their parents were
 Infidels, for then, least they
 should be brought up Pagans,
 after Baptism, it was omitted, as
 also it was omitted in those of
 tender years, until they were first
 instructed. Neither baptism on gaid
 Moreover this practise of
 baptizing infants, is taken out
 of the Acts 5. c. and 16. c.
 and out of the first epistle of St.
 Paul to Corinth 1. c. 16. v.
 where

where it is said, whole families
 were baptized, amongst which
 doubtless there were some chil-
 dren. In fine, not only those of
 riper years, but also the chil-
 dren passed the red sea, which
 St. Paul saith to Corinth. 1. 16. and
 v. says was a figure of Baptism
 so that I conclude the children
 ought doubtless to be baptized,
 as they were thitherto. Espe-
 cially nothing appearing to
 gainst this, except some cauti-
 ons about not baptizing those
 of riper years, before they are
 well instructed, or about not
 baptizing rashly the children
 of Pagan Parents, as I said above.
 Nor is it always an obstacle to
 Grace, or Baptism, not to have
 an actual,

actual, and perfect, such as
 which the children are incap-
 ble; because even at the grace
 of God is conferred upon baptized
 persons, whilst they are asleep;
 do deprived of their senses by
 some distemper, though during
 that time they have no acts of
 faith, whereby may be first
 produced, and infused infusion;
 without any action, whereby
 which they are capable;
 being as yet senseless. We think
 you that the grace of Adam is more
 powerfull to pervert us; being
 infant, than the grace of God is
 to save us. St. Paul having said
 in his 5. text, I say to the Romans
Where sin abounded, grace did much
more abound; and in the follow

I say to

where in

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words of Christ, Luke 22 c. 17 v.
v. *This do in remembrance of me*
do oblige all to take also the
Cup. Oh! What a mistake is this!
Did not Christ say these words
immediately after he consecrat'd
the bread, and before he conse-
crated the Cup? Or did he say
any such words after he conse-
crated the Cup? Are not the
words, he said after he blessed
the Cup, far more ample, and
less obliging? Whereas he then
only said: *As often as ye do this,
do it in remembrance of me.*
Whence you see he left us more
liberty about receiving, or not
receiving the Cup, than the Co-
munion in bread.

Moreover, if these words,
edrow
Do

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Do you thinke Remembrance of me
were said by Christ in general to
all the Faithfull, what inconve-
niencies do not follow from
thence? For we have not these the on-
ly words, whereby Christ con-
stituted the Apostles Priests, and
Ministers of the Altar, & where-
by he conferred on them the
power of consecrating, and ad-
ministring this Sacrament of
the Lord's Supper? Doubtless
they are: for besides this being
the opinion of all Interpreters,
we can find no other words,
whereby he ordained them. If
therefore this be so, and if by
these words Christ generally
spoke to all, and ordered all
men, and women, to take the
W. A. J. M ii Cup,

Cup, then you must consequently
allow he order'd all, even himself
to be the necessary minister of
the altar, and distributor of this
Sacrament, there being no greater
reason why these words should
be general in one sense, and not
in the other. But if you find this
to be unreasonable, and incred-
dible, pray why do you under-
stand these words in so large a
sense, and not rather as the
Church did hitherto? Saying
that when Christ order'd us to
do what he did, he only institut'd
a perpetual sacrifice, where-
in his Body, and Blood, was to
be offered in an unbloody man-
ner, under the signs of bread, &
wine during the Gospel, or the
Law

Exw of grace: determining not
by these words, who was to re-
ceive it, or when, or where, or in
what manner? Leaving this to
the religious, and prudent dispo-
sition of the Church, and her
Pastors, as he did several other
things. But if you should say;
Christ at his Last Supper, Ma-
thew 26. v. 27. v. 28. ordered
all to drink y^e cup, saying, *Drink
ye all of this.* Therefore his com-
mand was, that all should drink
the cup, if not by virtue of the
aforesaid words, at least by
virtue of these. I answer, that
this proof likewise has no
more force, than the former
for Christ here spoke only to
the Disciples, who were Clergy,

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and

and not to the absent, or future Christians; otherwise S. Mark in his 14. 26. 29. v. could not say with truth: *And they all drinke of it* the absent, and future Disciples having not drank of it. And if you would desire to see this clearly, observe why does not S. Mark, or some of the other Evangelists, say also: *And they all eat of it*? Was it not because he knew the will of Christ was, that the Communion in bread was to be given to all worthy future Christians, but in wine no; except when the Church thought it convenient, the obligation of receiving this being not so universal, as that of receiving the bread.

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The two texts, whereby the
present Reformers, do pretend
to persuade the People, that
they are obliged at the Commu-
nion to take also the Cup, being
thus clearly resolved, let us now
see upon what grounds does the
Roman Church give the Com-
munion to Laymen only in
bread. Two are the chief reasons
the Church of Rome always had
for giving the Communion thus.
First, because the chief shadows,
or figures, whereby God repre-
sented this Sacrament in the Old
Law, as all do allow, were the
Manna, and the Paschal Lamb:
but when these things were eat,
we read not in all Scripture, that
God had ordered his people to

drink any thing at the same time;
 rather we read he ordered the
 blood of the sacrifices not to be
 taken, but spilt, brought by: why
 therefore should we force now
 any such obligation on the peo-
 ple; the shadow, and the rea-
 lity being necessarily coherent?
 But if against this, you should
 say, Christ orders us, John 6. c,
 to eat of the Flesh of the
 Son of Man, and drink of his
 Blood: assure your self, that this
 text makes out nothing for you,
 and this for three reasons: first,
 because you know, the Refor-
 mers generally, fearing the force
 this text has, to make out
 Christ's Body, and Blood
 being really in the Communion,
 said
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 have

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have said S. John in this chapter
meant nothing about the Com-
munion, and consequently they
deprived themselves now of
the favour of this text. Second-
ly because the force of these
words of Christ, are well saved
by saying Christ here speaks
only to the future Clergy, who
as often as they celebrate, do re-
ceive both kinds: or if he spoke
to all, it is for this third reason:
because the bread contains not
only his Body, but also his Blood,
as you will now see: for this
bread being a living bread, as S.
John in the 5th. v. of this sixth
chapter, and Christ himself, after
his resurrection, being altogether
Immortal, as S. Paul says to the

Ro-

Ro-

Romans, 8. c. 9. v. 'tis necessary that wherever his flesh, or body is, should be also his Soul, his Blood, and all his corporal parts without separations: and this being so, who doubts, but along with his Body, which we receive under the signs of bread, there is also his Blood, and consequently, that receiving the Communion vnder one kind, we not only eat of the Flesh of the Son of Man, but also drink of his Blood, which is what was commanded, there being no command any where of receiving both kinds separated.

Nor does it make out any thing against this to say, that Christ's Blood thus taken along
with

with his Flesh under the signs of bread, is only food, and not drink; for if you observe, 'tis a common thing in Scripture to take the one, for the other, meat for drink, and drink for meat, as in the 69. Psalm 21. v. we see David says in the person of Christ. *They gave me gall for my meat, and vinegar to drink.* The one being as liquid, and potable as the other, as S. Matthew in his 27. c. 34. iv. calls both this, vinegar, and gall, only drink.

The second, and chief reason why the Church of Rome is wont to give the Communion to Laymen in bread alone, is because they are hereby defrauded of no part of the fruit of this Sacra-

crament; for Christ by reason of his present Immortality, being wholly in each part of the Communion, 'tis infallible; that even as it little imports, whether one receives the Communion in a small, or greater quantity of bread, so likewise it prejudiceth not, whether he takes it in bread alone, or also in wine: though perhaps at the Last Supper 'twas not so, because Christ then was as yet mortal; and because he could be one part in the bread, and the other part separately in the Coplat that time, he therefore gave the Communion in both kinds. From which you see, you cannot reasonably infer that we are obliged now to do
 the

The same, the necessity being so
 diverse, and different. And espe-
 pecially we having the example
 of the Apostles themselves, and
 of Christ, who after his resurrec-
 tion into an immortal state,
 gave the Communion only under
 the signs of bread, as we read
 Luke the 24. c. 30. v. where 'tis
 said, *The disciples knew Christ in
 breaking of bread*; or *Giving the
 Communion in bread*, as, S. Aug.
 S. Jerome, and S. Chrysost. un-
 derstood this place; where we
 find no mention made of the
 Cup. As we find not otherwise
 20 c. 43. and 26. v. of the Acts;
 nor in the 20 c. 7. and 11. v. of
 the same Acts; there being men-
 tion there made of breaking of
 bread,

bread, by which breaking of bread, not only the Roman Authors, but also Calvin himself in his 4. book of Institutions 24. c. 35. v. and Kemnitius in the 30. part of his Examen, do understand the Communion in bread. And all this being so, the Scripture telling us the first Disciples received one kind, without making mention of y^e other, why will you, who abhor adding any thing to the Scripture, say they received both kinds, and believe those that tell you so, rather than y^e whole Church of God? If you shou'd say: Pope Gelatius about y^e year 430. after Christ, reprehended y^e Manicheans for not taking y^e Cup. I answer; this Pope

checked

checked them because a Sect of
 them said; Christ had no true
 blood; or at least, that he deli-
 vered not his true, and real body
 for Mankind, as S. August. re-
 lates in his book of Heresies, n.
 26. & S. Lion in his 4. Sermon of
 Epiphany. And for that reason
 these Hereticks omitt'd y^r. Cup;
 in that degree, that they conse-
 crat'd one kind, without the o-
 ther, which we never do, who are
 wont to cōsecrate both kinds, for
 y^r. better remembrance of y^r. Last
 Supper, & representation of the
 death, & passion of our Saviour;
 wherein his Blood was separated
 from his body: which reason ob-
 liges not all to receive both
 kinds, as Christ did; otherwise
 we

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we should be obliged to receive
is fitting, for lying on the ground;
after supper, with our feet
washed, and so forth, as he did;
which none will say. However
think not, that hereby we do
deny that the Communion may
be lawfully given to the laity
under both kinds; as it was
sometimes in the Primitive
Church, and in Pope Gelasius
his time, who ordered it should
be so done for a time, that we
may not agree with the Ma-
gihicans; and as it is at present
to the Kings of France, by a par-
ticular privilege they have for
it from the Pope; for we only
say, that supposing the Scrip-
tures, that you have hitherto
seen,

fees, or any other, that you can
 alledge, and supposing the deci-
 ent practise of the Church in
 this matter, as it is taken out of
 S. Achanasius, in his 2^d Apolo-
 gy against the Arians: S. Cyrillus
 Jerusolym; *Catechesi Mystagogis*;
circumstantibus Teotuplian; *lib. 2. ad*
exonata. S. Cyprian; *lib. de lapsis*;
prope form. S. Basil in his Epistle
 to Cæsareum Patrician. S. Am-
 brose, in his funeral Oration at
 the death of Satyrus; S. Jerome;
 in his Apology *pro libris aduer-*
sus Iovinianum ad Pammach. S. Augu-
 stine his 252. Sermon *de Tempore*;
 S. Chrysost, Necephorus, Sofo-
 midas, and others supposing;
 I say, all this, there appears no
 such obligation but upon us
 N Christ;

Christ; rather he foreseeing very well, how the Faith would be extended afterwards over several countries, which yielded no wine; and the Conversion of several of y^e. Nazarean Profession, and other abstemious, that could not tast this liquor, and also the danger of being spilt, or abused in future persecutions, together with the difficulty of carrying it to the sick; doubted not to promise eternal life to such as would eat this Bread alone, without mentioning the Cup, & this thrice in y^e. 6. c. 51, 57, & 58. v. of S. John, and it was reasonable he should do so; for this Sacrament being almost as necessary, as Baptism, it was coherent

rent that even as he Instituted
 the Sacrament of Baptism in
 water, which being a com-
 mon element, is an easy matter
 to be had, for likewise he should
 require only bread generally for
 Communion. Communion
 - If any Lutheran should now
 say here, that Christ's Body is
 in the Communion only whilst
 it is actually received, and so in-
 fer, that the danger of being
 spilt, or abused, whilst it was
 kept, or carried to the Sick, was
 no motive for Christ to permit
 Communion in bread alone:
 pray let such a Lutheran tell us
 what Scriptures, what Fathers,
 what Councils, what Traditions
 has he for it? Whereas cer-
 tain,

tain, the Body of Christ was for
 some time in y^e. Apostles hands;
 whilst they were dividing the
 Communion in the last Supper;
 and Christ's power was not so
 slender, nor his Love so variops,
 as to vanish immediately, before
 the Bread, or signs were corrup-
 ted: especially this being a thing,
 that was never dreamed of in the
 Primitive Church, which was
 wont to keep the consecrated
 Communion for to be carried
 to the sick, and for the comfort
 of such as were not sick, as you
 may read in the ancient Tertul-
 lian's 2. book *ad uxorem*: also
 in his Sermon *De lapsis*: as also
 in S. Justin the Martyr his 2. A-
 pology. And in S. Ambrose his

Oration at the death of Satyrus;
 and in S. Jerome his Epistle to
 Rusticus; and in S. Cyrillus his
 Epistle to Gallosynia. In fine,
 has not the first Council of
 Nice, which all do allow, in the
 14. Canon, ordered the Deacons
 to distribute the Communion in
 the absence of a high Priest? By
 which ordination, it supposes the
 Communion was then kept to
 be distributed, for Deacons you
 know were never sufficient Mi-
 nisters for the cōsecration there-
 of.

tion: N iii CHAP.

Question at the death of a sinner

CHAPTER XI

Ought we to confess our sins only
to God, or likewise to a Priest,
and be absolved by him?

WE ought doubtless to cō-
fess our sins to a Priest, S.
James saying in his epistle
Confess your sins, or fautes one to
another, and pray for one another,
that you may be healed. And our
Saviour having said, John 20. c.
23. v. Whose sins ye forgive, they
shall be forgiven, and whosoever
sins ye retain, they shall be re-
tain'd. But y^e. Clergy don't retain,
nor forgive those sins, which
are not manifest to them by cō-
fession:

fession: therefore for sins to be
 forgiven, they must first be cōfes-
 sed. And this S. John supposes,
 when in his first Epistle, 1. c. 9. v.
 he says. *If we confess our sins,*
God is faithfull, and Just to for-
give us, and clean us from all ini-
quity. Whereby, you see, he sup-
 poses, that if we confess not, we
 shall not be forgiven. Moreover,
 if it were needless to confess to
 a Priest, why would S. Luke say
 in the 19. c. 18. v. of the
 Acts. *Many of the faithfull came*
repenting, & confessing their deeds
to Paul? Or what power of re-
 conciliation of sins is that, which
 S. Paul says, God has given him,
 in his second Epistle to Corint. 5.
 c. 18. v. *if none have need of*

Clergy

N iv

any

any such redemption? And you
 will say perhaps, God gave this
 power of forgiving sins to St
 Paul, and the other first Disci-
 ples, to whom Christ said, *Who-
 soeuer sins ye forgive, they shall
 be forgiven, but not to the other
 following Clergy.* But pray up-
 on what grounds do you say
 so? Do not the following Clergy
 succeed the first Disciples in the
 other powers of Preaching, Con-
 firming, Baptizing, Offering Sa-
 crifice, &c. why not also in this
 of forgiving sins? Or is this
 power of forgiving actual sins by
 Confession, a greater than the
 power of forgiving original sin
 by Baptism; that the one power
 may descend to the present
 Clergy,

Clergy, and not the other? Or
 pray where is there any such
 distinction made in Scripture, or
 the ancient Saints? The pre-
 sent practise of Confession being
 agreeable to both, and to right
 reason it self, as y^e do will goe see.
 Was it not a custome of God to
 signify, and represent in figures,
 and shadows, what he was resol-
 ved to command, or ordain in
 the new Law? There is no doubt
 of it. Well, did he not say in the
 3. ch. 6. of Numbers. *Either
 man, or woman, that commits any
 sin, must confess his sin.* And in
 the 1. ch. 16. of Leviticus, did
 he not say? *He that sweares, must
 doe penance, and go to the Priest,
 and offer a Lamb, Goat, or Bil-*

geon, and the Priest shall pray for him, and his sin, and it shall be forgiven him. And did not God in the 13. c. 10. v. of Leviticus order the Lepers to be brought to the Priest? Which Lepers were figures of sinners, who in the New Law of the Gospel must be presented before Priests; to whom Christ gave power; saying; *Whose sins ye forgive, they shall be forgiven.* And has not God, in the 28. c. 13. v. of Proverbs said these express words? *He that conceals his sins, will not be directed; but he that confesses his sins, and forsakes them, shall find mercy.* And likewise in other places of the Old Law, or Testament, we find how God

ordered, and commanded Confession all which, together with the power Christ gave his Disciples to forgive sins, and together with the words of S. James, wherein he orders us to confess our sins to one another, and with the practise thereof mentioned in the 19. c. of the Acts, and with the perpetual use of Confession continued ever since, as you may read in the Saints of all ages since Christ; I think is motive enough for any one, that has any regard for his salvation, not to deny it.

And that you may not doubt of this, see what ancient Saints, & Authors make clear mention of Confession. Does not S. Dennis A-

reopagita, that famous Disciple of S. Paul mentioned in the Acts, in his Epistle to Demophylus, check him severely, for thinking it hard, that one must declare his sin to the Minister of God, kneeling before him, whilst he confesses? Do not Origines, that lived upwards of 15. hundred years ago, explaining the 37. Psalm, and S. Cyprian Bishop of Carthage, who lived in the same time, in his sermon *De lapsis*, clearly, and at large express how we must confess our sins to a Priest? Do not S. John Chrysostom, who died 13. hundred years ago, in his 3. Homily upon S. Matthew, and likewise in his 42. Homily, together with S.

Jerome; who was ancients, in
 his Comment upon the 16. c. of
 S. Matthew, and the 18. c. of
 Ecclesiastes, or Preacher, declare
 this use, and obligation of con-
 fessing clearly. As also does S.
 Aug. in several places of his
 works, especially in his 2. book
 of the Visitation of the sick 3. c.
 and in his 4. book 49. Homily,
 3. c. And likewise S. Basil
 the Great, who was ancients
 than S. Augustine, *In regula de
 instit. Monachor.* 98. c. together
 with S. Ambrose in his 2. book
 of Penitence, & in his first book,
 and 2. c. of the same. And also S.
 Cyrillus, in his 3. book upon Le-
 viticus, S. Lion in his 91. Epi-
 stle to Theodoretus. And S.
 Gre-

Gregory the Great, in his 36.
 Homily upon the Gospels; who
 all together, with many others
 in all ages since the time of our
 Saviour, do make clear mention
 of Confession, and Absolution
 by Priests, as practised in their
 time: and therefore should not
 be rashly rejected now, upon
 the account of any late Refor-
 mer: especially the use of Con-
 fession being in it self good, and
 conducing for the better dire-
 ction of our Conscience, the
 Confessor helping the Penitent
 to repent, and obliging him to
 restore what is not his own, to
 pardon his enemies, and to a-
 mend his Life; he being himself
 also oblig'd to keep secret under

the utmost penalties.

Our Saviour is true, for to absolve the Penitent Magdalen, or the sick Man of the Palsy, and others, required no verbal, or express Confession of their sins, of which he was well informed by his own knowledge, without any confession of theirs, more than a general, and humble acknowledgement for their ingratitude. But the other Disciples, or Clergy, who have not this knowledge, for to forgive sins, according to the power, Christ gave them, and judge any one worthy of Heaven; to be sure must first know the state, Disposition, & conscience of such sinners by Confession: for to pass a sen-

sentence without knowing the
 cause is unreasonable. Christ
 himself for to absolve Zacharias,
 first knew his design of restoring
 what he had usurped, the Glory
 likewise for to absolve, we for-
 give must know what; and by
 Revelation, therefore by Con-
 fession. And if they know not
 one's sins by Confession, how
 shall they retain the sins of some,
 absolving others, according to
 the power Christ left them,
 when he said: *Whose sins ye for-
 give, they shall be forgiven, and
 whose sins ye retain, they shall be
 retained.*

In fine, the English Communion-
 Prayer Book, in the Visitation
 of the sick, lays thus: *Here shall*

the Sick Person be moved to make
 a special Confession of his Sins; if
 he feels his Conscience troubled
 with any weighty matter, after
 which Confession, the Priest shall
 absolve him, if he humbly, and
 heartily desires it; after this sort
 Our Lord JESUS Christ, who
 has left power to his Church to ab-
 solve all Sinners, who truly repent,
 and believe in him, of his great
 mercy forgive thee thine offences,
 and by his Authority committed to
 me, I absolve thee from all thy
 Sins, in the name of the Father,
 and of the Son, and of the Holy
 Ghost, Amen. Which are almost
 the same words, wherewith we
 absolve. Whence you see none
 of the Church of England can
 deny

deny Priestly Cōfession, & Abso-
lution: which Cōfession if they
find usefull, and good for to se-
cure the Forgiveness of Sins on
y^e. occasion of sickness, or death,
why not in Life, we not having
one hour secure? Or did Christ
determine it should be done on-
ly in death, whereas he order'd
us Matthew 24. c. 44. v. to be al-
ways prepared, and ready, for
*In such an hour, as we think not,
the Son of Man will come.*

Wherefore pray let who so-
ever has read these things, re-
ject not hereafter Confession,
nor oppose so important an
article. Nor be you by no means
a follower of them; having seen
now upon how solid grounds

you

the

the Church of Rome, and yourselves before these Reformationes has not only allowed Confession, but also recommended it to the Faithfull, ordering them to frequent it yearly, before the Easter Communion. And if the Devil, who extreemly abhors Confession, should perswade you now, that the Church, or her Pastors could not order any such thing, or put any such obligation on the Flock, pray believe him not? For you know the thing in it self is good: and we are ordered by Christ to hear the Church: and that S. Paul, & Barnaby, as we read in the 16. c. 4. v. of the Acts, were wont to preach, and deliver, besides

the Gospel; the Decrees also of the Apostles, and other Elders, who were at Jerusalem. And, in fine, the High Priest, and other Saints, Prophets, and holy Fathers of the Old Law, were of such authority, that it was present death to reject them, as we read in 17. c. 12. v. of Deuteronomy; and that even their books were added to the other Canonical Scriptures delivered by God to Moyses: with what reason does it stand, that we shall now despise so many holy Saints, and Fathers, as we have mentioned hitherto, that approve of this use of Confession? Do you not see clearly, how to gainsay them is insolent rashness?

CHAPTER XIII

Ought Priests to marry?

AN S W E R, that by no means: for the state of a Priest, or Churchman, is a state of perfection, whose duty is to mind God: and if he is married S. Paul says in his first to Corinth. 17. c. 32. v. he shall have worldly cares, and in the same verse he says, *I would have you without carefulness.* And our Saviour says in the 14. c. of S. Luke, 26, and 28. v. *He that hates not his wife, &c. cannot be my Disciple.* Meaning his chief disciples, who are the Churchmen, that profess spiri-

314 Gospel: the Decrees also of
tuality: and for that reason we
find none of the Apostles, or
first Disciples, that ever married
after they became Churchmen.
And the Church after the time
of the Apostles observed this
custom, as tis evident in S. Cle-
ment's 2. epistle to Simeon: and
in the latter end of S. Gregory
the Great's works: and in the 25.
Canon of the Apostles: and in
the tenth Canon of the Council
of Ancyra: & in the first chapter
of the Council of Neocaesarea,
and in the 2. Canon of the 2.
Council of Carthage; tho' to the
Greeks but once married to a
Virgin, it was permitted to be
ordained in the Council of Flo-
rence, rather than to see them

obstinately perish, because they would not otherwise be reconciled to the Church, and because S. Paul in his Epistles to Timothy, and Titus, saying a Churchman must be husband of one spouse, seems in some manner to favour them; though 'tis more certain that S. Paul meant no temporal, or material spouse here, but a spiritual, and mystical one, as that of Christ mentioned by S. John in the 21. c. 9. v. of his Revelations, where he calls the Church the Spouse, & Wife of the Lamb; & for that reason, the Roman, or Latin Church always followed this latter opinion, as being more conformable to the chastity of Christ, and

first Fathers, and to the reverence and purity due to their divine functions. For if in the Old Law, for to eat of the holy bread, David was examined by the Priest Achimelech, whether he had refrained from women: and if for to serve at the Altar, when they offered only animals, still the Priests were obliged, for that time, to abstain from their wives, as 'tis gathered by all Interpreters out of the first book of Chronicles 24. c. 19. v. why should the present Clergy, who daily ought to offer, as S. Paul supposes in his 7. c. 27. v. to the Hebrews, daily, and always also refrain? Or was the reverence due to the figure, or shadow, or greater,

greater, than that, which is due
 to the real sacrifice of the Body,
 and Blood of Christ? More-
 over, if S. Paul in his first Epistle
 to Timothy, 5. 10. c. prohibits
 young widows to be received
 in the number of the Nuns, or
 pious Women, that served God
 in the Church, and this, as he
 says, least they shou'd afterwards
 marry, to their own damnation;
 much more doubtless would he
 have the Clergy, that personally
 serve at the Altar, refrain from
 marriage, & consequently, you
 cannot reprehend the Church
 of Rome for prohibiting it to
 them. But if you should say: it
 seems rigour to oblige any one

to perpetual Continency; Christ having left this matter to each one's free election. I answer; that the Church obliges none to be Clergy, or not to marry, or promise Chastity; rather she tells them, with S. Paul in his first Epistle to Corint. 7. c. 9. v: that 'tis better to marry, than to burn in lust; and with God himself, in the 23. c. 21, 22, and 23. v. of Deuteronomy, that not to vow is no sin, yet that 'tis a great one not to perform, what they once promised to God. But if they, notwithstanding all this, for the reasons above mentioned, and because S. Paul says in his first to Corint. 7. c. 38. v: 'tis more meritorious, and gratefull to God,

not

not to marry, than to marry; & our Saviour himself says, Matthew the 19. c. 12. v. *There are Eunuchs, which made themselves Eunuchs for the Kingdom of Heaven's sake.* And in fine: because they find it reasonable, that the Clergy, who are called by Christ in the 1, & 2. c. of Revelations, Angels, ought to profess Angelical Purity; if they, I say, for these reasons are freely contented to vow Chastity, & desire to be Clergy, what injury is done to them, by letting them know, that amongst the other obligations of a Clergyman, they must take on chastity, and must not be embroiled with worldly affairs, providing for wives,

wives, and children, and leaving them as heirs of the Church rents, which should be spent upon the poor. And if they beginning chastly first, find themselves afterwards pressed by temptations, let them recur to God for aid, to hold out their vows, whose word is already engaged, Luke the 11. c. 10. and 13. v. to supply with a good spirit, such as recur humbly to him. S. Paul having said in his first to Corinth, 10. c. 13. v. God suffers none to be tempted above their strength.

CHAPTER XIII.

Why does the Roman Church prohibit sectaries heretical books to be read?

I ANSWER she prohibits them for three reasons: first because S. Paul took such books from those of Ephesus, and burnt publickly to the Value of 50. thousand pieces of silver of them, as you may read in the 19. c. and 19. v. of the Acts. Secondly; if our Lord prohibited his people in the Old Law to marry, or mix themselves with the Gentiles, saying *Certainly they will pervert you, if you are*
 can-

concerned with them : and this in many places ; such heretical books conducing much to pervert the people, why should not they be also avoided? Did not Salomon the Wise by reason of his communication with Infidels fall into Idolatry?

Thirdly : she prohibits reading such books in chastisement of their Heretical Authors, whom, if we can hardly salute, the Scripture ordering us, Matthew the 18. c. 17. v. John, the second Epistle, 10, & 11. v. S. Paul to Titus 3. c. 10. v. to shun them, as odious; much more ought we to shun their doctrine, as being suspicious, when they treat of Religion.

And

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And the freedom of such reading, what Sects, and Opinions has it not caused in the North? For to avoid all which, the Church found it convenient in all ages to prohibit such reading to those, that are not qualified both by Learning, & Licence.



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CHAPTER XIV.

Is it reasonable some Church functions, Scripture, and Mass, should be in Latin, or all in one Language?

IT is reasonable they should, for many reasons. First: because God to whom we petition, or direct our prayers, understands equally all languages, and so it imports little whether he, that petitions, understands the language, that he petitions in, or no, rather thus, the Faith, Humility, Obedience, & Union of the supplicants appears more harmonious to him who

ordered all the Faithfull to be
not only of the same opinion;
but also of the same speech; and
words; as you may gather out of
S. Paul's first Epistle to the Cor-
10:13 and 14; and out of his
15:40 to the Romans, and his 2.
to the Phillippians. And for the
Scripture itself it should be in
one language only; for the va-
riety of languages being the ef-
fect of the pride of Babylon; the
Scripture, which is the word of
God, certainly ought not to
partake of it; nor be hereby ex-
posed to the corruption, and in-
coherencies, that many transla-
tions are wont to undergo; of
which S. Jerome so often com-
plains in his Prologues.

Moreover; does not this singularity in language conduce to the greater reverence of the Bible it self? Some parts of which, especially Deuteronomy, in the Old Law, all people were not suffered to read. Or do you think that he, that has forbid even his Name to be called in vain, will approve his Name, Word, and Gospel, should be so indifferently carried about, and explained by all? 8. Paul saying in his first to the Corinthians, 12. c. 29. v. Must we be all Doctors? Moreover the Old Testament was always read in Hebrew, & explain'd by the Clergy to the Jews in the Synagogue, though in the Assyrian Banish-

ment, the Common People understood not the primitive Hebrew language. And the Apostles themselves, who knew all Languages, writ not the New Testament in all tongues; but were contented to deliver it in the Latin, Greek, and Hebrew, in which Languages the Roman Church still conserves it, and in all Nations obliges the Clergy to learn at least the Latin tongue, that thus in unity the universal members may live in better communion with their Head Pastor, and amongst themselves, when gathered in General Councils. Besides, the Scripture contains several obscure, though mystical expressions, which all People

may not perhaps read with due
 purity. But what makes greater
 force in this point, is the perpe-
 tuall practice of yr Church to re-
 prove which, nay, even to bring
 it to question by private Autho-
 rity, is insolent madness faith
 S. Aug. in his 118. Epistle. In
 fine, what divisions has not this
 freedom of reading Scripture in
 a Common Language caused in
 England? For the vulgar sort
 of People not understanding se-
 veral points of it, what opinions
 do they not raise? Hear S. Peter
 in his second Epistle 3. c. 16. v.
 saying thus: In yr Epistle of Paul,
 there are some things hard to be
 understood, which the Unlearned,
 and Ignorant do corrupt, and mis-

understand, as they do also the o-
ther Scriptures to their own dam-
nation. . . . Yet therefore, Beloved
Brethren, be cautious. Where you
see how, even then in those
times, S. Peter found the incon-
venience of exposing Scripture
to be read by the vulgar People;
for which reason the Church,
which had the same experience,
endeavoured always to avoid
many Translations of Scripture
into different Languages, and
preserv'd chiefly the Latin trans-
lation, preferring it to all others,
as being the soundest, that was
found after the Pagan persecu-
tions, as S. Jerome, S. Augustine,
and other Saints relate in the
Preface to the Latin Vulgate

Not are the People hereby deprived of the word of God, as some ill affected say; for if such as cannot read even English, are sufficiently provided for, by it's being expounded to them each Sunday in frequent vulgar Sermons, Exhortations, and Catechisms, according to the precept of the Council of Trent, in the 24. Session, & 4. c. why may not also the others, who knowing not Latin, differ little from them? And as for the Mass, it being a sacrifice offered for the Faithfull in general, it's fit it should be in one Universal Language, which is the Roman, or Latin one, whose spiritual Jurisdiction still perseveres all over

the World: even as in England) and it's Dominions the English service doth, which all the Subjects understand not. When the Romans Temporal Dominion was formerly extended over all nations, even the Sermons then were often in Latin, which was the Court Language, but the Roman Jurisdiction at present over other nations being only spiritual, we only comply with it, in the Divine Office, Mass, and Scripture, and in the administration of the Forms of Sacraments, but not in Sermons, Exhortations, & so forth, which are delivered in each country's Language, as is also the Scripture in several parts, but with a

Comment to avoid errors. And if Mass is in all parts, except Greece, found only in Latin, you know that it's no Catechism, but a Sacrifice, which the Minister of God offers for the Flock, with some devout prayers, which if the Church could omit for good, and all, much more forbear saying them in this, or that Language, without danger of error.



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CHAPTER XV.

*The Ancient, and Laudable Use of
Holy Water, which is so carped
at by Sectaries, is clearly
shewn.*

THE common saying: That
one hates this, or that, as the
Devil does Holy Water, is a most
evident sign, that the Modern
Reformers, who so much hate
this element, when blessed, do,
by their malice, participate
with him in their aversion.
But how groundless, and inex-
cusable they are, may be plainly
seen by what follows. For is it

a new thing in Scripture to see senseless creatures blessed? Did not Christ first bless five loaves, which he multiplied? Is not Mount Thabor in Scripture call'd a Holy Mountain? Did not the Lord order Moyses to take off his shoes, because the Land he stood on was holy? Was not King Balthasar slain for drinking out of the sacred Vessels, as Daniel says in his 5. c. 24. v? And also the Levite Oza, for touching the sacred Ark without due respect? If therefore the Bread, or the Land, the mountain, & forth, as you see, were capable of blessing, why may not water be as well blessed? Or think you Christ left no Authority to his Church

Church, or Clergy for any such
blessings? If you do, pray read
S. Paul in his first to Timothy
4. c. 4. v. saying in expressly in
these words: *Every creature of
God is good...for it is sanctified by
the Word of God, and prayer.*
Which place S. Chrysostom, and
Theophilaetus understood to
signify a power of blessing crea-
tures, given to the Church. And
if they were mistaken, water
blessed by the Clergy, would not
in all ages have wrought so
many miracles, as we read of in
the life of S. Hilarion writ by S.
Jerome, or in Saint Epiphanius,
heres 130. or in the fifth book of
Theodoretus his History 21. c.
or in Bede, in his first book, and

1710. of his History of England;
 or in Baronius, in the year of
 Christ 57, and 58, and 172. in
 in some of which places, Devils
 were dispossessed by it; which
 could not be done by charms;
 one Devil expelling not another,
 as Christ said, Matthew the 12.
 c. 26. v. And if as yet, you are
 not reconciled with the use of
 blessing Holy Water, know, that
 by reproaching it, you also re-
 prove y^e. primitive Church in y^e.
 purest of times, which used it, as
 you may read in S. Clemen^t Disci-
 ple to S. Peter in his 8. book of
 Apostolical Constitutions; & in
 S. Dennis Disciple of S. Paul of
 Ecclesiastical Hierarchy, chap.
 Upon Baptism: the ancient S.
 Ch Cy-

Cyprian's first book, 12. c. and in
 S. Ambrose his 4. book of Sa-
 craments, 5. c. S. Basil's book of
 the Holy Ghost, c. 27. S. Au-
 gustine in the 50. book of his
 Homilies, 127. Homily: And in
 his 19. Sermon of Saints, and
 elsewhere in the 6. book against
 Julian; Alexander the first in his
 1. Epistle; S. Cyril, catechesis, &
 an ancient Council of Nantes
 to reprove all which upon no
 grounds, but some malicious
 sayings of a late Reformer, that
 opposes experience it self, is
 more than rashness, & unworthy
 of excuse. Richardus, de
 S. Augustine his 12. c.
 Epistle, where he says thus: God
 not differing in all places equally

CHAPTER XVI.

Pilgrimages defended.

TH E Seditaries are wont to deride the Roman's custom of going to certain Churches, or places of Pilgrimage, for some special devotion, or by penance of the Church; as if this custom had not been as ancient, as the Church herself, and practised in the purest times, as you may read in the Collections of Penitential Canons, made by Bede, Theodorus, Burchardus, Ivo, & Gratian, and in S Augustine his 137. Epistle, where he says thus: *God not disclosing in all places equally*
 CHAP his

his power by miracles; several
 faithfull frequented from remote
 parts the Tombs of S. Felix at
 Nola in Campania, and of the
 Glorious Martyrs at Milan; where
 many Miracles were wrought.
 Moreover, is not this custom
 grounded on Scripture it self, &
 with how much reason, you will
 now see. For if God himself
 chastised the two first great sins
 committed on earth by Adam,
 & Cain with banishment, throw-
 ing Adam out of Paradise, and
 sending Cain to wander upon
 Earth; why may not the Clergy
 use this manner of chastising the
 evil example of some, by the like
 banishment? Or does not this
 separation for a time from some
 bad

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had company, or conversation,
conduce much to their amend-
ment? All that ever dealt
with sinners, are conscious of this
truth. Moreover, what Christian
is there so wicked, who will not
feel more lively sentiments of
Faith, and Devotion in those
places, where our Saviour suf-
fered, or where notable miracles
were wrought, or where the bo-
dies of the Apostles are kept, or
in such other special Sanctuaries,
than at home? Ask S. Jerome
who chose his habitation at
Bethlem, where our Saviour was
born? Or consult your very
Bible about it, and you'll find
God ordered the Children of
Israel to visit yearly their chief
bed
Syna-

Synagogue; or Temple of Jerusalem, to which Temple God our Redeemer, Joseph, & Mary, were wont to go yearly; as you may read Luke, 2. c. 41. v. and after you have considered these things maturely; then see if you can safely reprove the Romans; for what they practise in this matter: or also for their visiting in some parts, Wells, or Fountains dedicated to some particular Angels, or Saints, where there are miracles wrought: it being evident that even in the Old Law there has been such a miraculous Well in Jerusalem, approved, though not commanded expressly by God, as we read John, 5. c. 2. v. and if this Well

was committed to the Charge of an Angel, who had care to heal some sick persons; that entered into it, why may not some Wells at present be committed to other Angels, or Saints, with power to heal some sick, as tis found by experience they do, & which is the cause of their being so frequented? God's benignity hereby reviving y^e faith of some, and satisfying the Devotion of others, who by reason of the distance, or for other impossibilities cannot visit other more prodigious Sanctuaries.

CHAPTER XVII.

Why do the Romans protect some
Malefactors in their Churches?

THIS is another crime im-
puted to the Romans
and reproved by such as know
not the circumstances of this
Holy Institution; wherefore you
must know that our Churches
protect not such as are compre-
hended in any of these seven
grievous crimes. First Heresy;
2. Bloodshed in the Church;
3. Willful murder. 4. Hiring of
another for to murder. 5. High
Treason. 6. High way Robbers.
7. Setting fire to ripe fields. For

Q u

these

these being notorious crimes, & very prejudicial to the common good, it is fit their authors should not be protected. But when the crimes are of less note, our Churches 'tis true do protect the transgressor from the Secular Justice, the Clergy then chastising him with more moderate penance: and the reason why the Church protects such as make their escape into it, upon occasions allowed of, are these: first because of the reverence due to the Church of God, and his house; for if some Nobles have priviledge y^e. none can be seiz'd upon in their houses, except for grievous crimes; and if the very Pagans found it indecent to ap-
pre-

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prehend any one, whilst he was
under the protection of his God,
as Statius, and Pegasus relate, why
should any Christian grudge
this exemption to Catholick
Churches? Secondly y^r. Church
protects malefactors, because
some crimes are committed
out of human frailty, or by
manslaughter, and for such trans-
gressions, God himself in the
Old Law ordered six cities of
refuge, where they were thus
protected, which he would not
do, if the thing was bad. The
third reason, why the Church
protects, is this; because y^r. very
temporal Princes, for these, and
other reasons, have given their
consent to it, knowing that the

Q iii

Clergy,

Clergy, who are no less zealous
of the publick good, than they,
will give up the malefactor, when
the crime requires it, or will
chastise him themselves with a
milder penitance, in reverence
to his Worthy Protector, when
such a chastisement is judg'd suf-
ficient. And in the Immunity of
Churches thus practised, and
observed, pray what inconve-
nieney do you find? Is it not
very agreeable to reason? Is it
not conformable to Scripture?
To the reverence due to God,
and to the Laws, and Statutes,
both Spiritual, and Temporal?
I suppose you see it. But perhaps
you may say, some malefactors
relying on the Churches prote-
ction,

Zion, take more liberty there-
from. This I confess may hap-
pen sometimes, even as the Jews
were wont to do. Perhaps con-
fiding in the six cities of refuge,
or, as sinners daily do, con-
fiding in future repentance, or in
the mercy of God: but take no-
tice, that even as the malice of
these has not been sufficient to
oblige God, to withdraw his
mercy, or allow, no City of re-
fuge, so likewise it's fit the malice
of particulars should not abolish
so ancient, and reasonable pra-
ctise. Moreover; if Holy Days,
or Days dedicated to God, do
hinder several Court, and Juri-
dical proceedings, to that degree,
that if they are executed on a

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Sunday,

Sunday, they are invalid, and of no effect, why may not Holy Places, Churches dedicated to the Divine Worship, have likewise some force to suspend such proceedings, the one tending as much to the honour of God, as the other? It is you see most reasonable, and surely cannot be deny'd by any one, that approves that commendable practise of the Synagogue, mention'd by all the Evangelists, of setting free one malefactor each year, in reverence of Easter.

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CHAPTER XVIII.

*Is the Romans practise of fasting
Lent, and other days com-
mendable?*

IF I had writ this chapter
only for those of the Church
of England, this question would
be superfluous; for they allow
almost as many fasting days, as
we, as you may read in their
table of Vigils, & Fasts, contain'd
in the beginning of their Com-
mon Prayer book. But because
I write it for Presbyterians, and
others; let them see upon what
grounds we introduced, & con-
tinue our practise of fasting, or
whether

whether any one has grounds to carp at it. For is it not commendable to do, in the manner possible, what Moyſes, Elias, and Chriſt himſelf has done? Which is to faſt forty days, as you may read in Exodus 34, c. 28. v. in the third book of Kings 19. c. 8. v. and in S. Matthew 4. c. 2. v. or is our practice of faſting to be reproved, whereas Chriſt himſelf in the 6. c. 17. v. of S. Matthew directs us how to faſt, and promiſes a reward to our faſting, when duly performed? Telling us in the 17. c. 20. v. of S. Matthew, and in the 9. c. 29. v. of S. Mark, that faſting gives us a power over the Devils. More over is it not commendable to do,

do, what the Apostles were wont
 to do so often, as you may read in
 y^e. 13. c. 2. v. of y^e. Acts, & in y^e. 14.
 c. 23. v. of y^e. same. as also in the 2^d.
 to the Cor. 6. c. 5. v. & 11. c. 27.
 v. Or what the Apostles, chief
 Disciples, and the other Saints
 of the primitive Church strictly
 observed, as you may read in the
 3^d. book and 12. c. of Apostolical
 Constitutions: and in S. Ignatius
 Bishop, and Disciple of S. John
 his Epistle to the Philippians, &
 in S. Clemēt Disciple to S. Peter,
 in his 28. Apostolical Canon, &
 in Tertullian his Apologies 40.
 c. and in S. Augustine his first
 book upon Genesis 169. c. and
 in S. Ambrose his seventh Ser-
 mon of fasting and in S. Jerome
 his

his second book, and 11. c. 16
gainst Iovinianus! To be sure you
will allow it is very commen-
dable to fast, and fast often, as
these have done: abstaining, if
not from all victuals, as Christ
did for the space of forty days,
at least from Flesh, Eggs, and
such other substantial, or more
nourishing food, and eating the
other victuals, or slender food,
only once a day, as the Romans
are wont to do on fast days, in
order thereby to curb their
flesh, and bring it to subjection,
as S. Paul in his first Epistle to
the Corinthians 9. c. 37. v. says
he did his own. But you will say
perhaps, that though it is good
to fast, yet there is no obligation
laid

laid by Christ on the people, therefore it is not to be imposed by the Church, or Clergy: especially Christ having said, that what enters into the mouth defileth not. But pray see, if there is an obligation of fasting, or no, laid by Christ. Did not Christ say, that though in his days, he obliged not his disciples to fast, yet after his Ascension they should fast? Read his words, Mark, 2, c. 20. v. where he says: *The days will come, when the bridegroom shall be taken away from them; and then shall they fast in those days.* Moreover was not Acrius a Heretick reprov'd by the Primitive Church in the purest of times for speaking against this, as

S. Augustine relates in his book
 of Heresies, 53. Heresy 3. And as
 for the words of Christ, that say,
 what enters into the mouth, pre-
 judiceth not, if you understand
 by them, that there is no obliga-
 tion of fasting, or refraining our
 mouths, you had as well say
 there is no obligation of abstain-
 ing from drunkenness, sacrificed
 blood, or other things, which
 are so prohibited in the 15. c.
 29. v. of the Acts. And in S.
 Paul's first Epistle to Cor. 6. 9.
 10. v, and elsewhere. Whence
 you see upon what grounds we
 practise fasting.

CHAPTER XIX.

Why do not the Romans in some parts keep the Sabbath day better?

THIS crime was often objected by the Jews to our Saviour, and so it is no wonder it should be objected to his followers: it being an ancient stratagem of Hereticks, to colour their other doings by some particular observations, and accusing of others. But pray see upon what grounds do they accuse us of breaking the Sabbath day; it being evident that the Chiefest Clergy, and most of the Romans
do,

do keep it exactly. And if any of the vulgar sort do, without precise necessity, and leave from their Curate transgress it; they not only sin, but are chastised severely, either by the Bishop, according to the canons of the Councils of Carthage, and Toledo, or infallibly by the Priest in confession: besides their strict obligation of assisting at morning service, to which they are seldom wanting. But if you should think the Roman Prelates are too remiss in compelling the people to observe this Commandment, take notice, that perhaps the circumstances of some places require it, some countries being more populous, and

and less plentiful than others;
and it being not possible to sup-
ply otherwise the great poverty
of some. Moreover; whatever
transgression there is of the Sab-
bath day among us, is it not suffi-
ciently recompensed by y^e. many
other Holy days, which besides
the Sundays, y^e. Church order'd
to be kept? Nor can you doubt,
but the Church has power to
transfer this obligation of keep-
ing one day, into another; for if
she has already chang'd the obli-
gation of keeping the Sabbath
day, which was Saturday, into
Sunday, and this, as you allow;
without committing thereby any
error, why may not the same
Church, as well chāge one hour,

need

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or

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or two, that some servants, poor
people, or extravagants, do
spend ill of a Sabbath, into some
other Holy days, which besides
Sundays, she ordered to be kept
in the year? She had power for
the one, all the Christians allow,
why not for the other? But if I
should allow you that some
Bishops are too remiss in tole-
rating this transgression, pray
what have the others to do with
this? Is this any point of Faith?
Knoweth he not his obligation,
and will he not answer for it?
Saying perhaps, that God is just,
and chastiseth not immediately
all offences: and answering also,
that to break the Sabbath is not
a greater sin, or more forbidden,
than

than it is to curse, swear, damn,
drink, whore, and game, which
sins are so frequent, and dissem-
bled with in England, that not-
withstanding the Laws against
these things, London alone has
more of them, and more bawdy
houses, tipling houses, play-
houses, & such other nurseries of
idleness, and debauchery, than
perhaps half the Roman Christi-
anity together has: and perhaps
it may likewise be said, that if
writing, reading, walking, and
so forth, break not the Sabbath,
so to play with a friend, at some
honest diversion, for the space of
an hour, or a little more, breaks
it not: and this not only because
'tis no fervile labour, but be-
cause

cause an hours time, tho' spent in some laborious work, according to all Divines, is too small a space for to incur a grievous, or mortal transgression against the Sabbath.

CHAPTER XX.

*Did our Blessed Lady remain
always a Virgin?*

THOUGH this question is not doubted of by most of Sectaries, yet because I found one, that doubted of it; and because I would willingly honour my labour, with some praise of this Glorious Virgin; I answer
the

she did: and this was so generally received in the Primitive Church, that when one Helvidius a heretick of Cappadocia began to oppose it in the year 355. along with one Jovinianus, they were both reprov'd; and the contrary was defended in the year 390. in a Council held at Milan, at which assisted the Legats of Pope Siricius, together with S. Ambrose, of which S. Augustine makes mention in his sixth book of Heresies; moreover in several ancient Councils she is called Mother of God, and always Virgin, as in the sixth general Synod, eleventh act, where 'tis said, the Virginity of Mary, before, in, and after her Child-

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birth was always undefiled. And
in this sense S. Jerome against Jo-
vinianus, in the end of his Apo-
logy to Pammachius, and S. Au-
gustine in his 14. Sermon on the
birth of the Lord, do understand
these following words of the
Prophet Ezechiel in his 44. c. 2.
v. where he seems to speak of the
Virginity of Mary, thus. *This
gate shall be shut, it shall not be
opened, and no man shall enter in
by it; because the Lord, the God of
Israel hath entered in by it, there-
fore it shall be shut, it is for the
Prince.* For if these words mean
not the Virginity of Mary to be
always undefiled, pray what
mean they? Besides; was it not
convenient, that even as Christ,

as God, was the only Son, that
 ever God had, so, as Man, he
 should be the only Son of Mary.
 Nor does Christ's being called
 in the Gospel, Mary's first Son;
 make out, that she had more
 Children, otherwise when God
 ordered in the Old Law, that the
 first sons should be offered in
 the Temple, & redeemed in about
 a months time after their birth;
 their parents should wait until
 there were more children born;
 to be then first children; which
 is a thing that was never heard
 of. Neither does the Scripture
 speaking of Christ's brethren;
 make any thing out against this;
 for thereby are meant Christ's
 near Relations, who often in

Scripture are called brothers, Sisters: so S. Jerome, S. Augustine, and S. Thomas affirm. Though S. Hilary, S. Ambrose, and others say, these were sons of Joseph, by a former wife. And if their being called his brethren, had made out their being his carnal brothers, then S. Luke his calling Joseph Christ's Father, would make out his being his carnal father, which is false, and against the Creed, which says Christ was born of a Virgin, according to the ancient Prophecy of Isaias, who in his 7. c. 14. v. foretold the same. Nor do the words of S. Matthew, that say, Joseph knew her not, untill she brought forth her first Son, mean
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that he afterwards knew her, or
therwise the Scripture, that says,
Michol, David's wife was barren
unto her death: and the crowd
turned not to the ark, untill the
Earth was dry; would mean that
Michol, after death bore child-
ren, &c. In fine; if Joseph, and
Mary, even before they knew of
the most pure Mystery of y^e In-
carnation, lived together for a
considerable time a chaste, & con-
tinent Life, is it credible they
would not do so afterwards? O-
ther married Saints of less note
having done it.

CHAPTER XXI.

Is there any more, but one true Faith of Christ.

NO more: for S. Paul says it expressly to the Ephesians 4. c. 5. v. *One Faith, one Lord, and one Baptism.* Moreover tis certain our Saviour, and the Apostles have taught but one Catholick Faith, whence tis said in the Creed: *I believe in the holy Catholick Church, and not Churches.* S. Paul also to the Hebrews 13. c. 8. v. says. *JESUS Christ, is the same yesterday, and to day, and for ever. Be not carried about with diverse, & strange*
 SAHD Do-

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Doctrines. If we must not be carry'd about by differēt Doctrines; therefore there is but one true Doctrine. And this S. John supposes also in his 1. Epistle, 10. v. saying; *If there comes any one unto you, and brings not this Doctrine, receive him not.* In fine, the Gospel says, there shall be one fold, and one shepherd. And the Holy Ghost, in the 6. c. 8. v. of the Canticles says, *My Dove is but one.* By which words he meant, his Church, or true Faith, to be but one, as S. Augustine in his 5. Treatise upon the Gospel of S. John; S. Cyprian in his book, of the Unity of y^e Church; S. Gregory Nissenus, Bede, Cassiodorus, and the other Saints do

do understand them. Moreover,
 does not the Creed of Nice,
 which you allow of, and say at
 the Cōsecration of your Bishops,
 affirm the same? Nor could the
 Church be any more, but one;
 for she being y^e spouse of Christ,
 as you may see in the 45. Psalm,
 11. v. Ezechiel, 16. c. 9. v. Se-
 cond to Corinth. 11. c. 2. v. to the
 Ephesians, 5. c. 23. v. and in the
 Revelations, 19. c. 8. v. & 21. c.
 10. v. & Christ having prohibit d
 us to have any more but one
 spouse, Matthew, 19. c. 4. v.
 Mark, 10. c. 6. v. tis certain he
 would not take to himself many
 spouses, he being not of those,
 that say one thing, & do another.
 Moreover it being certain, that
 if

if he had many of those sponles,
 or Churches, the one of which
 saying one thing, and the other
 another quite opposite, each be-
 lieving after a different manner
 the same point; the Holy Ghost,
 who was Promoter of each
 faith, or belief would be opposite
 to himself: which to say, is blas-
 phemy; so that we must allow
 the true Faith of Christ, to be
 but one; as also y^e. Saints did una-
 nimously maintain: & especially
 S. Augustine, who judging this
 one faith, to be that of Rome;
 says these following; & formal
 words in it's praise, in his first
 book, & sixth chapter *De Symbo-
 lo ad Catachumenos. That of Rome
 is the Holy Church, y^e. only Church.*

the

the true Church, the Catholick Church, which opposeth all heresies: she can contend with heresies, but not be overcome by them, they being only withered branches, that were chopped off from her, as from y^e true vine, against which y^e gates of Hell shall not prevail. Hitherto S. Augustine; this is what that Pillar of the Primitive Church judged about admitting one, or many faiths, and also of the infallibility of the Faith delivered by Rome, which he knew to be the only true Faith of Christ.

And all this being so; the true Faith of Christ being but one, as you have hitherto seen, how come so many faiths in England, or the other Northern parts?

parts? Is it possible they can be all this one Faith? Some Sectaries say it is; they all agreeing in the substantial parts, & differing only in the Accidental, or slighter points thereof; but in such a case had they not better be all Romans, as they were from the beginning, the substance of the one Faith, being as yet preserv'd in it? For hereby they would excuse the contingency of their being mistaken, or deluded by the Devil, in making a new Reformation, rejecting so many, or making a false election, of the very substantial points, in which they do not agree: which was the reason, why Henry y^e fourth King of France left them, and became

became a Roman. If they should say, a Roman no, by reason of so many points added by them to the Gospel. Pray have you not seen upon what solid grounds each point of these were added, or held? And had you not far better upon such grounds allow these, which you call added points, that offer to defend a substantial unity in Faith amongst so many different sects, that daily accuse one another of substantial Heresy? Luther saying in his second Thesis against certain articles of Lovain in the year 1545. *I judge seriously all such as deny Christ to be really in the Communion, Hereticks, & out of the Church.* Calvin to the

contrary; who is head of the
Presbyterians; and Hugonots;
saying in his last admonition a-
gainst a certain Lutheran by
name Joachim Westfale: *If you
believe Christ to be really in the
Communion as Luther teaches, I
shall reprove you, for the future,
as St. Paul did the obstinate Here-
ticks.* And the rest of their Dis-
ciples; and followers being full
of such protestations, against one
another; as also those of the
Church of England, against the
Puritans; or Rank Calvinists;
whom King James the first of
England in his Basilick Doore,
called Rank Hereticks, and like
unto the Pharisees; which ex-
pressions cannot stand with a

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substantial Union in Faith: for we can declare only as Hereticks such, as err in principal points of Faith. Moreover; you shall clearly see, how the points, whereby the Lutherans, Church of England Men, and Presbyterians differ amongst themselves, are more than accidental points, and so cause such a substantial division amongst them, as hinders them to be all of the one true Faith of Christ. For what more substantial division, nay, or contradiction, can there be in Faith, than to believe upon the word of God, that Christ is really in the Communion, and upon the same word, without altering the Faith;

Faith to deny it? to believe firmly the Scripture means one thing, and at the same time to believe it means the contrary, as if Christ, the Scripture, or true Faith, could gainsay themselves, in even the least point: or if as not to believe God, and Scripture in the least point, as firmly as we believe him, in the greatest, had not been an equal affront to him, and consequently equally separate us from him, & from any true Union among one another in Faith.

Wherefore other Reformed Writers of better understanding (finding it nonsense, to make one Faith of Sects, that were so different, and that will hold out

one point as earnestly as they will the other: & knowing how nice the Apostles, the Primitive Church, and Christ himself was, about admitting the least division) thought it better to say each of their own Reformations was the one true Faith of Christ, and that those of the other Sects were blindly led after their own erroneous Heresies, and Opinions. This was Luther's Opinion, as you have seen before, & elsewhere in his 2. Tom: at Wittenberg, where speaking of the Calvinists, he says: *Cursed be any union with them for ever.* And in his other Treatise, called *Table Discourses*, he says. *We shall never have any better agreement*
with

with the Calvinists, or Presbyterians, than Judas had with Christ. And Luther's chief Disciples, & Champions, by name John Most, Albertus Gravers, Henry Eccard, James Smidalin, Conrade Schlüsselberg, & John Schützius, are full of like expressions against the Calvinists, judging them to be quite out of the Church, & this last Author in his 50. book of causes, 48. chap. says they are no better than the Mahometans. Calvin as you have seen before, judged no better of the Lutherans, saying in y^e place alledged, he would be as soon a Turk, as one of them. And his chief disciples Carolstade, and Beza judg'd the same; y^e Church

of England is no less furious against both Lutherans, and Calvinists, saying in their Chronicle, in the life of King Henry the eighth, Luther followed notorious errors. And abhorring also several points of Calvin's, or the Presbyterian doctrine; especially those, wherein they deny Bishops, the Kings to be Lords spiritual, Christ's descending really into Hell, as the Creed says: as also their saying Christ despair'd upon the Cross, that we have no free will; that good works are not meritorious, or necessary for salvation, and such other blasphemies. And all this being so, all these allowing, there is but one true Faith, and each

of

of them claiming for it, saying 'tis no other, but theirs; what think you of it? Which of them judge you to be that right one, which Christ, and his Apostles left? Do you think it is any of them, or do you rather judge it to be the ancient Church of Rome, which was before them, and they pretend to have reformed? You shall see clearly it is the Church of Rome, which so many excellent countries as yet follow: for the true ancient Faith of Christ never failed, or erred, & consequently wanted no Reformation, as you will now see.

CHAPTER XXII.

*Has the First True Ancient Church,
which Christ founded, ever since
failed, or erred, or wanted
Reformation?*

NO: how could it fail, Christ
saying Matthew, 16. c. 18.
v. The Gates of Hell, shall not pre-
vail against her. And saying also
to Peter Luke the 22. c. 32. v.
I have prayed for thee, that thy faith
may fail not. Which prayer, if it
was not granted, why does he
tell Peter of it? Or how could
he say John 11. c. 46. v. Father,
I know thou always bearest me.
Nor was this prayer only for the

con-

conservation of Peter's faith? Christ himself saying John 15. c. 16. v. and 17. c. 20. v. that he prayed not only for Peter, or the other Apostles, but also for their followers, & those, they converted, and that their Faith, should remain. Moreover, if Christ would let his Flock go astray, how could he call himself, John, 11. c. 14. v. a good Pastor? Or what signified that promise which he made at his Ascension, Matth 28. c. 20. v. of being with his Disciples untill the end of the world? Or what meant his other promise made, Matth. 5. c. 18. v. that a tittle of y^e Law should not pass till Heaven, and earth pass? Or if we could

could err, what signified Christ's saying John 14. c. 17. v. and 16. c. 13. v. that he would send us the Holy Ghost, that he may abide with us for ever, and teach us all truth? Is it possible the Faith left by Christ should err, having so great a Tutor? And Christ himself having said, Mat. 5. c. 15. v. None lighteth a torch to hide it under a bushel. Moreover, what greater injury could any one do to Christ, than to say his Church erred? Comparing him thereby to y^e foolish husbandman, mentioned Matth. 7. c. 24. v. who built his house, not upon a Rock, but upon soft sand, for which reason it soon decayed. Or if the Church being
fallible

fallible could deceive us how
 would Christ, Matth. 18. c. 17.
 v. order us to hear the Church,
 and hold such, as would not hear
 her, as Heathens, and Publicans;
 or how could S. Paul in his first
 to Timothy, 3. c. 15. v. call her
 the Pillar, and ground of truth,
 if she were subject to error, and
 falsity? The Church being in
 fine, the spouse of Christ, as the
 Scripture calls her, and Christ's
 love to her being the example of
 all honest wedlock, according
 to S. Paul, is it possible he would,
 against all laws of Matrimony,
 forsake so dear a spouse, that cost
 him his life, letting her fall into
 error? And this after he says in
 the 54. c. 14. v. of Isaias, that
 this

this spouse, of which he spoke in the foregoing 5. & 6. v. I shall be establish'd in righteousness. And in y^e following, 17. v. y^e. no weapon, that is prepared against her shall prosper. Or after he promises in the 2. c. 5. v. of Zacharias, to defend, & surround her with an impregnable wall of fire? Surely if passion, or the Reformers have not bewitched you, you will not say it, against all reason, against S. John Chrysostom, who in his 4. Homily *De verbis Isaia* says, 'tis more possible the Sun should become blacker, than coals, than that the Church should err. Saying also in his 5. Tom. *In Oratione De non conreinnenda Ecclesia*: What is there
more

more firm than the Church? The
 strongest walls are thrown down by
 the enemy, but against the Church
 y^e. power of Hell shall not prevail.
 S. Augustine, who had such an
 opinion of the Church, that in
 the 5. c. of his book, *Contra Epi-*
stol. fundament. he says. I would
 not admit, or believe the very Gos-
 pels, if they were rejected by the
 Church. And with much reason,
 for he knew there were several
 other Gospels writ, but not al-
 lowed of; in fine, S. Cyrillus, who
 commented Christ's promise to
 Peter, when he said to him;
 Upon this rock I will build my
 Church, and the gates of Hell shall
 not prevail against her; says these
 words, In *Libro Thesauri*. Here-
 by

by the Church is delivered from
all future error, or Herefy. And
 the other Saints in all ages, say
 the same. And, as you see, all
 this being so, the Church by rea-
 son of Christ's special assistance
 being infallible, and preserved
 always from errors, what need
 was there of a Reformation, and
 much less, of so many different
 Reformations? does not each
 Reformation of them, for offer-
 ing to reform, shew sufficiently
 their error? Or is not each ar-
 ticle of the ancient Church so
 reasonable, that no error can be
 argued, or found in her? I sup-
 pose you have seen it. Return
 therefore to her, and lay aside
 these Reformations, or assure
 you

your self it will cost you your
 Salvation ; it being impossible
 to please God, or be saved, out
 of this one true Faith, as you
 will now see.

CHAPTER XXIII.

*Is this One True Ancient Faith ne-
 cessary for Salvation.*

DOUBTLESS it is: for S.
 Paul to the Hebrews 11.
 c. 6. v. says expressly, *Without
 Faith 'tis impossible, to please God:*
 so but Faith being but one ; as
 you have seen above, this Faith
 doubtless is necessary to please
 God, and consequently for to
 be saved: what can be so clear?
 Nor does Christ himself speak
 with

with more obscurity in the 16. c. 16. v. of S. Mark, where saying to his disciples thus *I Go ye preach to all people, he who believes not, will be damn'd; but the Apostles were set to preach only one belief: therefore whoever hath not this one belief, will be damned. Ad if not, I prove it clearly. Because our Saviour said, John, 3. c. 5. v. He, that is not born again of water, and the Holy Ghost, shall not enter the Kingdom of Heaven; you acknowledge all those, that are not so born, or baptized, to be children of wrath: why therefore doubt you, that all those, who believe not, or have not the true belief, will be damned, our Sa-*

viour

vious saying in? Truly, I see no
 reason here, nor with what judge-
 ment, or consideration can any
 one expect salvation without the
 true Faith, especially Christ him-
 self saying, John 3. c. 18. v. and
 Luke the 8. c. 12. v. That he, who
 believes not, is already judged, and
 that the Devil, took the word of
 God, from the hearts of some, lest
 they should believe, and be saved.
 Whereby he well shewed the ne-
 cessity of the one true Faith, to
 be saved. Nor is this other a less
 proof of the same truth, nor of
 less force. All know it is neces-
 sary to be in justice, or righteous-
 ness, and in the grace of God,
 for to be saved, S. John says it
 in his first Epistle, 3. c. 10. v. but
 the

the justice, that justifieth a just man in this life, is inseparable from Faith, S. Paul saying to the Romans, 1. c. 17. *The just shall live by faith.* Therefore Faith is infallibly necessary for salvation; but true Faith being but one, as S. Paul says to the Ephesians, 4. c. 5. *One Faith.* Therefore this one Faith is necessary for salvation; and we are to stand by it, as firmly, as people that are certain, that if they lose it, they lose justification, and consequently salvation. And this is the reason why the Church of Rome always taught her Children this point, that they may esteem the gift of Faith, and give God thanks for it, and beware of

of losing, or altering it. And she
 instructs them, that they may
 not despise those, that lost it, but
 that they may daily pray for
 them. Nor does she hereby judge
 rashly; but rather, supposing
 what you have hitherto read, it
 would be more than rashness to
 judge the contrary, or say that
 out of the one true Faith of
 Christ, there was salvation: this
 Faith being compared by the
 Scripture, and Saints to the ark
 in the Time of the deluge, out
 of which all perished; and S. Au-
 gustine saying in his 80. and 81.
 Treatise upon John, *Those that*
live out of it, are like withered
branches, chopped from the vine,
that serve only for the fire. And

the Prophet Isaiah saying in his 60. c. 12. v. speaking of the Evangelical Church: *The nation that will not serve thee, shall perish.* And, in fine, S. Athanasius his Creed, which is contained in the Common Prayer book, and was approved of, in the first Council of Nice, saying expressly *Whoever will be saved, before all things 'tis necessary for him to hold the Catholick Faith.*

Nor is it sufficient for salvation, to hold this one Catholick Faith, in as much as regards some principal points, or articles of it, as several Libertines think, who therefore mind not what Faith, they are of; it being sufficient to err in any one particular point, for

for to be guilty of all. And if
 not, hear the store-laid Athana-
 sius in his Creed. Except every
 one do keep the Faith whole, and
 undefiled, without doubt he shall
 perish everlastingly. Hear S. Paul
 in his 5. c. 2. v. to those of Gala-
 tia, who held the whole faith to
 one point. Behold, I Paul say unto
 you, if you are circumcised, Christ
 shall profit you nothing. Whereas
 circumcision was a point, that a
 little before was doubted of by
 the Apostles themselves, untill
 they agreed in a Council at Jeru-
 salem, the Christians should not
 be circumcised: as you read in the
 15. chap. of the Acts. Hear also
 S. James, who in his 2. c. 10. v.
 says the same clearer. Who so ever

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shall

shall keep the whole Law, & yet offend in one point, he shall be made guilty of all. Hear, in fine, Christ himself saying, Luke 16. c. 10. v. He, that is unjust in the least, is unjust also in much. Which words, if they have place any where, surely it is in matters of Faith; for God, who revealed one Article, revealed also the rest, and so will be grievously offended, if we do not believe him, even in the least point. And lastly hear the whole Primitive Church, which in the purest of times was wont to separate from her Communion (as Hereticks) such as believed in Jesus Christ, if they erred, and stood out in any particular point, as the

the Saints, Councils, and Histories of those first Holy Times declare. For does not S. Augustine say *Heresi* 54. and S. Irenaeus *lib. 2. c. 20.* some that denied good works to be necessary for salvation were reprov'd by the Apostles: and afterwards by the Church in the year 360. were not Arius, Nestorius, and Eutyches reprov'd for denying Tradition, as S. Augustine *lib. 1. c. 2. Contra Maximin.* and the first Act of the 7. synod relate? Were not the Novatian Hereticks reprov'd for denying the Sacraments of Penitence, and Confirmation, as S. Cyprian in his 4. book, second Epistle relates? Were not the Hereticks

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called

called Donatists formerly condemned for saying the Church failed, & was reformed by them, as S. Augustine, in the 18. c. of his book, *De unitate Ecclesie*, relates? Were not Vigilantius, and the Hereticks called Iconomachi formerly reprov'd, for denying Images, as S. Jerome, Gerdrenus, & Nicephorus do relate? In fine were not the Arian Hereticks reprov'd for denying fasting, and praying for the dead, as S. Epiphanius, and S. Augustine *De heresibus* 24. c. relate? whence you see how ancient this doctrine of allowing no division, in the least point, is. And if all this be so: if all these were rejected for denying one point, or

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another, what Communion can
those ever expect with the Mili-
tant, or Triumphant Church,
who deny so many points, & the
very same, which were then ap-
proved? Or what a severe judg-
ment may they rather fear, and
expect for their inventions, &
for their obstinacy in following
such guides against all reason,
against all Scripture, against all
Antiquity; nay, and for the fu-
ture even against their own con-
sciences, which will not cease
to accuse them, if, having read
this, they embrace not this One,
True, Ancient Faith, which ne-
ver failed, and which they clear-
ly see is necessary for salva-
tion, and so necessary, that all
the

the Saints, and Martyrs, that e-
 ver were, or that we have any
 notice of, died in it knowing
 no other, wherein to secure their
 salvation, and knowing, that be-
 sides it, all the Faiths, that any
 one can pretend to shew, are
 only fictions of obscurity, and
 darkness, begun by debauchery,
 and pursued by passion, malice,
 and liberry.



CHAPTER XXIV.

The Reader is invited to the True Faith.

YOU have hitherto seen how firm each foregoing article of the Roman beliefs, & the solid grounds of Scriptures, Fathers, and Councils, whereon Germany, Italy, France, Spain, Poland, Portugal, and America hold each article of them: being the same, whereon England it self, before these late Reformationes held them: which grounds you see, are sufficient to quiet, and settle the conscience of any well meaning person; there being

ing in matters of Faith, which
 are essentially obscure, no great-
 er evidence, than each point of
 these have. Wherefore, if you
 have any sincere regard for your
 salvation, pray what can hinder
 you now from embracing these
 articles, as so many flourishing
 countries do; & upon such foun-
 dation as all your Predecessors
 heretofore have done? If you
 embrace them not, to what shall
 I attribute it? to ignorance? No,
 it would be a weak excuse, after
 you are so well informed. To
 what then, to passion, or revenge
 of the Popes? No, for though
 these separations began first by
 passion, it's more than time it
 were now over. What then shall

I call it? Shall I say 'tis only interest, or some wordly dependance? 'tis not also reasonable; for you know y^e to sell your salvation for a transitory respect, would be a greater folly, than that of Esau, whom all decide for selling even a tēporal inheritance at so slight a rate. What thē can hinder your cōversion? only pure obstinacy, 'tis hard to say this of any one, y^e aspires to heaven; but truly if after reading of this, wherein you have more than sufficient motives to alter your opinion, you still hold out, it's plain 'tis nothing else. And if not, pray tell me, what probability of reasons do you find in any of these Reformatiōs sufficiēt to charm you so,

focus to be any further an admirer of them? Is it their filthy cause? Is it the luxury of King Henry, that invites you? Is it the debauchery of Luther, against whose notorious errors y^e late English Chronicle confesseth King Henry wrote a booke? Is it the Sodomy, Rebellion, and other licentious doctrines of Calvin? Is it the liberty, wherewith they throw away Confession, Fasting, Chastity, Mortification, & whatsoever is burthensome to the flesh? Is it the antiquity of any of these Reformationes, which you know began the other day? Is it the weakness of our articles, or any solid grounds, which they invented

ted of late against them? Do not
 the articles themselves (if duly
 considered) sufficiently evince all
 that can be said against them?
 Read them without passion, and
 you'll find it clearly. In fine; is
 it because all Christendom, all
 Europe, all the Saints, all the
 Councils, all the Church, & all
 your Predecessors were in dark-
 ness, untill, the other day, their
 eyes were opened by Luther, &
 the other confused throng of
 Reformers, that divided the
 Church into opinions, & oppose
 one another, as much as they
 do us? Doubtless the Reformed
 Party will endeavour to per-
 suade us, that untill their time,
 all have sinned; for they know
 the

the Saints, the Popes, the Hiero-
 stories, the Fathers, and all An-
 tiquity maintained, & professed
 far different principles from
 those, which they now re-
 commend: their chief care is to
 discredit ancient Authority,
 rendering it suspicious, and
 dubious, and in several main
 points belying it basely, as
 is notorious to such, as closely
 examine these things: and yet
 they colour all this to such a
 degree, that no followers of the
 Reformation do at present give
 credit to any thing of Faith up-
 on what Authority soever, ex-
 cept, that of his own weak brain,
 & Bible. But Oh! can you be-
 lieve them; or shall the inventi-

ons of any such Reformers, tho
sustained by the interest of the
present Ministry, be able to per-
suade you to any such thing?
Have you not already seen in
the 22. chap. how 'tis not possible
that Christ shou'd have forsaken
his Church, so as to have need
of opening her eyes thus? Or
had the Church, or Fathers need
of a Reformation? Is it credible
Christ would not have sent unto
her some Prophet, or some no-
table Saint for this purpose, as
in the Old Law he was wont to
do; but must do it by notorious
Apostates, who agree in nothing,
& cry out against one another,
as inveterately, as you see, and
have read in the 22. c. is this cre-
dible?

dible? Can you persuade your-
 self to it? Pray let the Turks be-
 lieve their Mahomet, so as to ad-
 mit no reason against what he has
 told them, but you a Christian,
 a native of England, of y^e most
 polished Nation, of that sweet
 Island, formerly called of Saints,
 and of that Garden of Christia-
 nity, of y^e Darling of y^e Church,
 why will you be so blinded? Is
 it reasonable to prefer a few
 late Reformers, who differ a-
 mong themselves, to all Antiqui-
 ty, to all supream Authority, to
 all Reason, to all Histories; in
 fine, to the whole Church of
 God, in points, which hitherto
 were so often confirmed by Mi-
 racles, by the blood of so many
 Mar-

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Martyrs, by so many Sacred
Councils, by so many Saints, &
by y^e Head Pastors of y^e Church,
from the very beginning! If you
should tell me, you deny no ar-
ticle of our Faith, upon the au-
thority, or saying of any Refor-
mer, but only upon the autho-
rity of your own judgement;
upon the words of the Bible;
pray tell me who taught you to
prefer your own judgement on
the words of the Bible, to the
judgement of the Saints, and of
the whole Church hitherto,
were they not the late Refor-
mers? If not tell me who? Was
there any such pernicious do-
ctrine ever thought of? Is it
not the high-way to divisions?

Why therefore will you make a Rule of Faith of your own brain, preferring your own persuasions to the judgement, and opinion of all the learned, and religious Persons, that were before you? Do you think that this is reasonable? If you do, pray read the following chapters, with particular attention.



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CHAPTER XXV

*Are we to understand Scripture in
2. Sense, wherein y^e first Fathers,
who from hand to hand deli-
vered it down to us, understood
it, or is each one of himself a
better judge thereof?*

BEFORE I shew you how
Christ left a High Priest to
his Church, to whose sentence we
are to stand in doubts of Faith,
or Scripture, rather than to our
private judgement, let us see
what authority y^e ancient Saints,
or Fathers, have in this matter.
And for this purpose we must
first suppose the Scripture to be

full of obſcurity, and doubts, in
the ſenſe, or meaning of ſeveral
points; this we ſee by experience,
for there is not an article in it,
tho' never ſo clear, but has been
doubted of ſeveral times, and
was oppoſed as ſtrongly, as any
preſent article is; even in S. Pe-
ter's time, in the firſt age of the
Church, Simon the Magician,
Nicolas the Deacon, Menander,
and his followers underſtood
Scripture ſo, y^t. they ſaid, whore-
dom was in ſome way lawfull.
Cerinthus, and Ebbion, two no-
torious Hereticks, conſidered
things ſo, as to ſay, that Chriſt
was not God: affirming alſo that
we ſhould ſtill uſe the ceremo-
nies of the Old Law. Hyme-
neus,

neus, and Philotas denied the Resurrection, saying it could be defended so by Scripture; in the second, third, & fourth age of the Church, who can number the debates, and disagreements, that were about the senses of Scripture. The Basilidians said Christ was not crucified really, and that the texts, that say so, may be understood otherwise; the Corpocratists said that it was not God, that created the world; and that Christ was not God, nor born of a Virgin: the Disciples of one Marius admitted women to the Priesthood: Sabellius denied the Trinity: Pelagius, the necessity we have of the grace of God, for to do good works, and

be saved: and in fine, the Arians,
who, as S. Jerome says, had per-
verted almost the world, and
brought it to their opinion,
having put S. Jerome himself to
such a puzzle that he wrote to S.
Damasus Pope of Rome to know
what he should follow, they say-
ing, that Christ was not a Di-
vine Person, equal to his Father.
All this proceeded from the ob-
scurity of Scripture, in whose
sense they agreed not. And if
you should still say, that the
Scripture is plain, and clear, &c.
attribute this variety of opinions
to only the malice of those, that
followed them; sure the anti-
ent Saints, that agree not with
you in several points, proceed'd
not

not from malice: you must
therefore allow 'twas not only
malice, but also apparent strong
texts, and reason, that moved
them; as you should evidently
see, if I had time, or could insert
y^e grounds of each opinion in this
short hint: & if not, tell me, the
Presbyterians, y^e deny Bishops,
Ceremonies, and other points,
ha'nt they many texts for them?
And the Anabaptists, who bap-
tise not children; the Quakers,
that allow no Clergy; those Hu-
gonots, who say our Salvation,
& Predestination depends not
on our living an honest, or wick-
ed life; and Luther, that denies
free will; do not they all alledge
texts upon texts? Have not they
all

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all the same Scripture. If it be
clear, how came so many doubts?
Why do not they all agree? Or
will each of you condemn all y^r
rest of malice, or ignorance, ex-
cept yourself? So that we must
allow y^r Scripture to be obscure;
this the very Scripture it self
makes out in the 8. c. of the Acts,
where y^r Eunuch, being ask'd by
Philip, whether he understood,
what he read: the Eunuch an-
swered, how shall I understand,
if it be not declared unto me?
And in the first to the Corinth
12. c. where S. Paul says, *Are all*
teachers....do all interpret? And
in the 16. c. 29. v. of S. Iohn,
where y^r disciples said to Christ,
whom they before understood
not;

not; Lo, now, speakest thou plainly,
ly, and speakest no parable. And
in the 34. c. 34. v. of S. Matthew,
where 'tis said, Christ spoke not
without a parable; and so, com-
monly, was not well understood.
This Christ did for two reasons;
first because; if he had spoke
clear, either they would not cru-
cify him, which would be a pre-
judice of our redemption; this
not being then so copious; or if
they did, their sin would be far
greater. Secondly he spoke ob-
scurely, because thereby, there
was nothing lost, for y^e Apostles
would explain all in it's due
time, when the world was re-
deem'd by his death: & even the
Apostles themselves haue spoke
so

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so clear, but that S. Peter, says in
his second epistle 3. c. 16. 17.
*The Epistles of Paul contain some
things obscure, and difficult to be
understood, which even they to-
gether with the other Scriptures,
were misconstrued by some
to their own destruction. In fine,
the greatest Doctors, that ever
the Church had, often com-
plain'd of the obscurity of Scrip-
ture. S. Jerome in his Epistle to
Alcatia says, S. Paul's Epistle to
the Romans is full of obscurity.
S. Augustine, that Oracle of
learning, in the 15. chap. of
his book *Of Faith, & good works*,
confesses a certain verse of the
third chapter of the first Epistle
of S. Paul to the Corinthians to
be*

be very difficult. And in a letter of his to Januarius, he protests, that he understood not the one half of Scripture. And things are come to that pass in England, that we must be persuaded, that every Huckster, and Butcher clearly understands it. What greater blindness, & want, not only of the true understanding of Scripture, but of human reason? Now I wonder not, that the Scripture should say, y^e. eyes of Adam were opened, after he had sinned, when they were then most shut; because the presumption of such, as fall, increases with their other vices: and what greater presumption, than that of those, y^e. after they threw away

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the direction of Popes, Councils, Fathers, and all those, that could instruct them, pretended then to understand all most clearly, by the influence of a familiar Spirit. As if the Saints, S. Peter, S. Augustine, & S. Jerome, who complain of the obscurity of Scripture, could not have had also that Spirit, if it were a good one, and not as theirs is, a Spirit of division, which dictates to the Lutherans one thing, to the Calvinists another, & to the Church of England Men another quite opposite, and that cannot agree with the Spirit of God. As if the dark luxury of King Henry, and others, had been to them a mother of light. It being evident there;

therefore that the Scripture is
obscure, and that in one place it
says one thing, and in another it
seems to say another thing quite
opposite: this being the cause
of the variety of Sects, that arose
since y^e beginning of y^e Church,
and of the variety of these late
Reformers: Pray tell me is it
credible we shou'd have no fix'd
rule to discover the truth from
error? Or can you persuade
your self that Christ would go to
Heaven, ordering us under dam-
nation to hold the true Faith,
and that he, that should err in
one point of it, should be made
guilty of all; and to be united
amongst ourselves, and all of one
word, and to avoid teachers of

novelties; and at the same time
leave us here in darkness, only
with an obscure testament ex-
posed to a thousand appearing
contradictions, & doubts, which
in the 32. c. of Genesis, says,
Jacob being alive, saw God face
to face, and in the 33. c. of Exo-
dus, and 4. c. of S. John's 1. Epi-
stle says, None ever has seen
God, or will see him, and live;
with a text y^e. says, in y^e. 1. Psalm,
*The ungodly shall not arise in the
Judgement*, saying at the same
time, in the first to Corinth, 15.
chap. *All shall rise to Judgement*.
And saying in the 23. c. of S.
Luke, Christ was crucified in
in the sixth hour, S. Mark says
it was in the third hour, and in
fine,

fine, Scripture saying in the 26.
e. 4. v. of Proverbs, *Answer not
a fool according to his folly*: in the
following 5. verse it says, *Answer
a fool according to his folly*: and
innumerable such other places,
which seem to involve manifest
contradictions? Is it credible,
I say, Christ would depart,
leaving us here trusting only to
such a Scripture, the clearest
parts whereof, which is the Tri-
nity, and the Incarnation, any
sharp scholar may quibble upon,
& twist to what side he pleases,
as Cerinthus, Sabellius, and A-
rius have done, deceiving there-
by the world? You see 'tis not
credible. If therefore it be not
credible, that Christ would leave

us here in this perpetual confusion, and consternation, mistrusting every thing; but has left us on earth some fixed rule, whereby to discern the truth, from error; which, I pray you, is most likely to be this rule? Is it each one's particular brain, & judgement, as you say; when for their variety, & multiplicity, there is no unity, or union amongst you, since you left us? Or is it more reasonable it should be the explication of the first Fathers, and Saints of the Primitive Church, who received this doctrine, in the sense you have read hitherto, either from Christ himself, or from his Apostles, that wrote it, & as masters of the world, were
 sent

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sent by Christ to teach all nations, who consequently had light, and knowledge of the true sense of Scripture? You cannot certainly persuade your self, that each man's frail, changeable, fallible, and wandering brain, and opinion about the difficulties of Scripture, is the surest Rule to discern the true Faith: or the true sense thereof: the variety, & inconstancy of these being quite opposite to the Holy Ghost, who is the Father of Concord, who taught all the same doctrine, and cannot be opposite to himself. The Church then, and Fathers, and the sense, wherein things were taken from the beginning, must be the surest rule?

rule? Doubtless it is, and I suppose you see it now clearly. Laying by therefore late fictions, & choosing what is most reasonable, and secure, in a business of such importance, conform yourself to what these first Saints of the Church received from the Apostles, which Saints, as you have seen, by some texts understood Purgatory, by others, Christ's real presence in the Communion, by others, Images, praying to Saints, and so forth, as you may see in the foregoing Chapters: and being now well informed of the error, you have been educated in, and how novelties in these matters are suspicious; accept the grace of
 God,

God, which is here profered to you, and agree with us in what the primitive Church, and the Saints thereof believ'd; forsaking these late deceived people, who perhaps if they had read this, as you have done, considering it with attention, and remembring the authority, and veneration, David, Salomon, Job, the Prophets, High Priests, and other Fathers of the Old Law had, they would not so easily reject the Fathers of the New Law, who were not inferior to them: nor do what they did, preferring themselves to all, or having once done it, through Passion, or weakness, they would not persist so obstinately, car-

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rying on private opinions, against the Universal Church, and Fathers in all ages since Christ, as they do: making out only with quibbles, and their own particular, and private inventions, a new belief, and a diminish'd one, denying articles, that were allowed in the Primitive Church, by the Saints of the Kalender in the purest of times, upon as solid grounds, as you have seen in each article; only in order to colour the luxury, liberty, and weakness of their late perverted Parents, that, for some poor interest, doubted not to comply with some debauched Prince, or Reformer, against their God, their
Souls,

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Souls, their Consciences, and
their Church.

CHAPTER XXVI.

*Has y. Church of Christ on Earth,
besides Scripture, any Visible
Head, Pastor, or Pope, by whom
the Faithfull ought to be dire-
cted, and governed in doubts of
Faith, and other Scripture, or
Spiritual matters?*

SHE has doubtless: the great
providence of God towards
his Church, & his extream love
to men, obliging him to leave,
not only S. Peter, as a first head
to his Church, but also a succes-
sion of other High Priests, that

succeed one another to this day,
as you will evidently see by the
following Scriptures:

First 'tis evident, that Christ
seeing his Passion drew near,
spoke thus to S. Peter, Matthew,
16. c. *Thou art Peter, and upon
this Rock I will build my Church,
and the gates of hell shall not pre-
vail against her, & I'll give thee
y^e keys of the Kingdom of Heaven,
whatever thou shalt bind on earth,
it shall be bound in Heaven.* How
could S. Peter's Superiority, &
Supremacy, be more clearly ex-
pressed? And was it not for this
special preference of S. Peter
beyond the other Apostles, that
Christ asked him, John, 14. c.
whether he loved him more, thā
the

the others did it. And then he recommended to him alone, to feed his sheep, to feed his lambs, and this three times together: giving him thereby the charge of feeding, not only his lambs, which are the Laity, but also his sheep, which are the Clergy, that spiritually bring them forth, as S. Paul says, to the Corinthians first Epistle 4. c. 15. v. *I begot ye in JESUS Christ by the Gospel.* Moreover did not Christ say to S. Peter alone Luke, 22. c. 32. v. *When thou art converted, confirm thy brethren?* And besides whenever we see the Apostles named in Scripture, do we not find S. Peter to be always y^e first? And was it not he alone, that

that proposed the election of St. Matthias the Apostle instead of Judas? And was it not to him alone, that God manifested his will about receiving the Gentiles into the Church? And in the Meeting, or Council, the Disciples held about y^e Circumcision of the Jews, that were converted, was not S. Peter the first, y^e spoke, & sentenc'd y^e case, y^e rest approving of it? There is no doubt of it. All this therefore supposed some preeminency in S. Peter; for, otherwise, how cou'd he precede y^e rest, he being younger, than his brother S. Andrew, who was likewise an Apostle, & less beloved, than S. John, and remoter from Christ in kindred,

dred, than S. James, and he, when the Council was held, not being Arch-Bishop of Jerusalem, but S. James the lesser, who therefore spoke immediately after S. Peter the chief head in Councils. So that S. Peter's being left first head of the Church after Christ, is clear. And Satan knowing this, endeavoured to pull down S. Peter alone, as our Saviour said Luke, 22: c. 31. v. *Simon, Simon, behold Satan hath desired to have you, that he may sift you, as wheat; but I have prayed for thee, that thy faith may fail not.* In fine, did not S. Peter exercise this Supremacy in his days, visiting, as Supream Head, all the places, that the other Apostles had

had converted, as you may read in
 y^e. 9. c. 32. v. of y^e. Acts, where S.
 Luke says these expresse words:
*And it came to pass, as Peter pas-
 sed throughout all quarters, he
 came down also to the Saints, that
 dwelt at Lydda.* I suppose you
 see it, and 'tis so S. John Chry-
 sostom, and other Saints under-
 stood this text, so that 'tis clear,
 Christ not only chose twelve A-
 postles, and seventy two Dis-
 ciples, besides others of less
 note, of all which he was Visible
 Head himself during his life, &
 also at his departure, recomend-
 ing them to S. Peter, another
 Visible Head, who was to suc-
 ceed him.

And if all this be so, and was
 thus

thus understood by the Saints
of the Kalender, as you may read
in their own books, S. Cyprian
saying in his book, *De Unitate
Ecclesiae: The Supremacy is given
to Peter, to shew us how, there is
but one Church of Christ, and one
Chair: And S. Chrysostom in his
87. Homily also saying: Peter
was the Chief of the Apostles, the
Tongue of the Disciples, the Head
of the Colledge; wherefore Christ
commits to him the Prelacy of his
brethren: And in his 38. Ho-
mily *ad populum*, he says; Peter
was the foundation of the Church.
S. Gregory in his Seventh book,
8. Epistle says thus: Christ left
one Head Pastor, to chastise the
faulcs of some inferior Prelates,
and*

and supply their defects. Optatus
 also in his Second book, *Schisma-
 mat. Donatist.* says: God's leaving
 one Head in his Church conduces to
 its peace, and to avoid divisions.
 In fine, S. Jerome in his 57.
 Epistle to Damasus, and else-
 where against Jovinianus, S. Basil
 in his 78. Epistle, and S. Damasus
 writing against the Council of
 Arimino, do clearly mention the
 same. And if all this be so, as
 you see it is, 'tis certain, that
 even as the flock remained after
 S. Peter, so he was succeeded by
 another Pastor, or Visible Head
 of the Church, for Christ did
 not leave a Church only for S.
 Peter's time, nor had the flock
 after him less need of a Pastor.

More-

Moreover if in the Old Law, which was a figure of this present Church, had always a Succession of High Priests, untill y^e coming of our Saviour, why not also thereafter? Or is this any where against Scripture, or reason? Whereas all Scripture, as you have seen hitherto, and all reason, as you shall now see, requires that even, as in the Old Law, and in all temporal, and politick governments, there is always some supream President, or Head, so in the Church, there should be one Head Pastor with sufficient jurisdiction over all nations, who, notwithstanding the diversity of temporal governments, or Kingdoms could

call

call a General Council, and establish, when it was necessary, any thing concerning the better union, and government of the whole Church, as it was practised hitherto. Nor is it reasonable to say, as some do, Christ alone from Heaven can govern sufficiently his Church; what need have we therefore of any other Visible Head? For we have the same need of him, that we have of other chief rules; for even as Christ does not govern Kingdoms, Bishopricks, Cities, Parishes, &c. by himself alone, though he could do it: but by way of men, why may he not likewise govern all the Bishops by one Head Bishop, this being

so agreeable to Scripture, what he had ordered in the Old Law, to the Fathers, to S. Gregory the great, who being Pope in the year 600. yet you allow him a Saint, and in fine, to all right reason, and to Christ himself, who supposes it in the 10. chap. of S. John, where he says: *There shall be one Fold, and one Shepherd*, which Shepherd doubtless is one visible successive Shepherd, even as the Fold, that he speaks of, is one visible successive Fold. Nor have those likewise reason, that say here, every one with his Bible is rule enough for Salvation, what need have we therefore of a High Priest? For if the Laity have need

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of

of Ministers, & these of Bishops, why may not likewise y^e. Bishops have need of some Head Bishop, to govern them? As in the Old Law it was practised, and instituted by Christ, as you have seen, who has left one Head to his Gospel. And if Christ found, that a few Disciples, so well disciplined, had need of one Head to keep them in union, much more now, the Church being more extended; in fine y^e. Scripture being obscure, as S. Peter says in his 2. Epistle 3. c. 16. v. and as you have seen in the foregoing chapters, is it not reasonable, that Christ departing, shou'd leave us a Judge here, to whom we might have recourse; even as

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in all temporal Laws, besides
the Law it self, there is always a
Judge appoint'd to sentence de-
bates, and resolve doubts? Or
pray has not God himself in the
Old Law, besides the Scripture,
and Law it self, left a High Priest
with this charge, ordering all
under pain of death, in doubts
of Faith, to stand to his sentence,
and this in the 17. c. 12. v. of
Deuteronomy? So that if you
deny Christ's leaving one Head
Pastor, with this power, and au-
thority to his Church, you must
allow, that either the Synagogue
was of a better condition in this
part, than the Gospel; which is
nonsense. Or that we have re-
course to Christ himself, who as

sole Head of the Church personally resolves all; which, is against experience; or in fine make a fixed rule of the private, & familiar Spirit, and judgement of each one; which by experience is found to be the high-way to divisions, and to the variety of sects, that in these two last ages arose. To avoid all which, is it not far better to allow one Visible Head Pastor, or High Priest, as the Church upon Divine authority, and grounds hitherto has done? I suppose you plainly see it.

CHAPTER XXVII

*Are these High Priests, whom
Christ left, as successors of S.
Peter, and Governours of the
Flock in spirituality, y^e Bishops
of Rome?*

THEY are: for if the Bishops
of Rome are, and were
not always the High Priests, left
by Christ, pray who were they?
where did they reside? What
Doctors, what Councils, what
Bishops had they? What Here-
sies did they oppose? You can-
not certainly name one High
Priest out of the Church of
Rome, if you will not have re-

courſe to ſome notorious Here-
 tick, or Schiſmatick, that fol-
 lowed other notorious errors,
 which you abhor. And if this be
 ſo, if you cannot name one of
 them, why are you not afraid to
 have recourſe to ſuch obſcurity,
 and confuſion, which is beneath
 the evidency of the Faith of
 Chriſt, he himſelf having ſaid,
 John 8. c. 12. v. *No one, that fol-
 loweth me, walketh in darkneſs?*
 Or was not this Supremacy of
 the Biſhops of Rome above all
 other Catholick Biſhops ſo cele-
 brated in all ages in the Church,
 that you cannot alledge igno-
 rance? Is there any thing more
 common, or obvious amongſt
 the authors, than to tell us, how
 ſe-

several Bishops of Jerusale, Antioch, Alexandria, Constantinople, and Ravenna, have made great oppositions for this Supream dignity of Head of the Church? Nay sometimes to y^e. degree, y^e. they have for some time denied obedience to the Pope elected at Rome: is not this well known? And how they alledg'd that they being Bishops of the Chiefest, and most ancient Sees in Christendom, it was reasonable, & fit the Supream Apostolick See should be sometimes transfered to them, and be not always annexed to the See, and Bishops of Rome? Though the votes for Rome always prevail'd for several reasons: first: because

Rome was a free City belonging only to the Bishop thereof, who therefore could exercise freely his Supream Jurisdiction in spirituality over all nations independant of y^e. oppression, or imposition of another Sovereign, which in the other Cities could not be so conveniently done. Second: because it was probably for this end God inspired Constantine the great, to bestow this city, & Court of the world with it's dependancies on S. Sylvester Pope, who accepted of it, knowing 'twas the will of God, that the same City, which was before the head of profaness, and Idolatry, should now be of Religion, and spirituality. Thirdly, & chiefly: be-

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because S. Peter Christ's first suc-
cessor died, and was crucified by
Nero, being Bishop of that City,
as S. Linus Peter's first succes-
sor in that Bishoprick, S. Cle-
ment his third successor, S. Lion,
S. Chryostom, S. Epiphanius
haeresi 27. and S. Augustine *con-*
tra literas Petilian lib. 2. cap. 51.
do relate. And for that reason,
when any of y^e above mention'd,
or other Bishops were elected
Popes, or High Priests, they
remained at Rome.

Nor was this Supremacy of
the Bishops of Rome manifest,
and evident, only since the Em-
perour Constantine's time; for
'tis well known how King Lu-
cius of England, being resolved

to become a Christian one hundred, and fifty odd years before Constantine, sent not elsewhere, but to Pope Eleutherius for Preachers of the Gospel, who first converted England, as not only the present English Chronicle, but also S. Damascus, Tertullian in his book against the Jews, Origines in his fourth Homily upon Ezechiel, Venerable Bede, and others do relate: & this though Bishops were not wanting at that time nearer England, in France: moreover S. Anacleto who lived 200. years before Constantine makes clear mention of this Supremacy of the Bishop of Rome, in his third Epistle. And also upwards of

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one hundred years before Constantine, Victor Bishop of Rome excommunicated Polycrates, & some other Eastern Bishops of Asia, that would not, according to his direction, celebrate Easter on a certain Sunday: so Eusebius *lib. 5. cap. 24.* which is an evident sign of his power over them, and the universal Church. And so Ireneus, who afterwards reconciled them in his 3. book, 3. chap. *De successione Ecclesiarum*, makes mention of the Supremacy of the Bishops of Rome even then. In fine 23. years after the conversion of England. Donald King of Scotland resolving to become Christian, sent not to England, or elsewhere for Preachers

Preachers, but to Victor Pope of Rome, as Hector Boetius *lib. 6. Historiae Scotorum* relates. Which proofs together with thousands of others, y^e could be produc'd, do clearly make out, that Christ left his Church after him to be governed always by one Visible Head Pastor, who was to be succeeded by others, whose residence was commonly at Rome, and this not only since, but also before Constantine the Great.

And of this Church, and her successive Heads thus residing at Rome, we find many praises in the books of the ancient Saints, and Fathers of the Primitive Church, who commonly stiled her

her the Chair of S. Peter, and the Apostolical See, which Title the first Council of Nice also gave her. And we find the ancient Saints compare those, that were separated from her, to a limb cut off from the body, or a branch chopped from the vine, that soon withers, and serves only for the fire. In fine S. Cyprian in several places of his works, and especially in his second book of Schismaticks, and tenth Epistle, calls her Mother, & Head of y^e. Catholick Church, and to her S. Augustine applies the promise, that Christ made to S. Peter saying: *Upon this Rock, I will build my Church*: for in the beginning of his seventh tome, speak-

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speaking of y^e faith of y^e. successe-
fours of S. Peter at Rome, he says.
*This is that Rock, against which y^e.
proud gates of hell shall not pre-
vail.* In fine, by this Church, and
her Pastors, in all ages since
Christ, the General Councils
were held, heresies were op-
posed, & reprov'd, & y^e. Princes,
and Kingdoms of Christendom
by her directions were governed
in Spirituality, untill these late
Reformations, that began, as
you know: why therefore do
you mistrust her, or why do you
scrupulize to allow, that, if
Christ has any true Church, or
any lawfull Head Pastor on
Earth, these are they?

Here some Reformers answer,
that

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that 'tis true Christ left one Visible Head Pastor in his Church, who was to be succeeded by others, that so they might govern the succeeding Flock, which Head Pastors for many years were the Bishops of Rome; but from the year 600. or from S. Gregory the great's time, they became so vitious, or ambitious, and have added to the Faith so many points, heaping so many heavy burthens on the people, that they were intolerable, and so were forsaken both by God, and man. This in y^e. main point, whereby the Reformers being divided amongst themselves, do generally justify their separation from the Church of Rome. This
is

is the column which the father
of heresies, and discords, not
contented with the errors he
had sown already in the Church,
stirring up y^e. Sabellians to deny
the Trinity, the Pelagians to
deny the necessity of the Grace
of God, the Greeks to deny the
Procession of the Holy Ghost, y^e.
Arians, and Helvidians to deny
the Godhead of Christ himself,
and the perpetual Virginity of
his Mother; in this late age spits
against his Vicar on earth, de-
faming, & accusing him of vices,
and errors, unworthy of that
Sacred See: having gain'd such a
vast part of the Northern coun-
tries deluded by his persuasions;
that the sight of it ought to be

deplored? with tears of blood.
But oh! Why do they not con-
sider that if Christ set up a high
Priest in his Church in new be-
ginning, it was not for to make
him in the best of the Church;
as you have seen clearly in the
22. chap. not being subject to
errors no And if Christ himself
having said Matthew 23. 13.
*None lights a torch to hide it under
a bushel.* Why consider they not
that the points, which they pre-
tend were & didly ought to be
to be had for patterns of virtue;
and as such were approved of by
the Popes, as is also evidenced by
all pious & holy men; that yet
yet we read of, and are conse-
quently no errors. Moreover
Z the

the Church being the Spouse of Christ, as S. John calls her, what wonder is it, that she should endeavour to imitate his Chastity in her Sacred Virgins, his Abstinence in her Monks, his Vigils in her Midnight Choirs, his Poverty, Humility, Obedience, & so forth, in y^e several Monastick Orders, that she approves, all which virtues the Godly Persons do freely profess.

Uriah, notwithstanding the Precept of David his Sovereign, refused to enjoy his Spouse at home, behidst the ark of Israel, & his General Joab lay in y^e fields, saying it was not reasonable, or convenient, & must it be a crime in us, or in the Church, that
 ed: S some

some of her Faithfull, becoming
 Clergy, or Nuns, should give up
 dainties, attirements, wealth, &
 other carnal pleasures: pray is
 this reasonable? Did not all the
 Children of Israel lament, seeing
 Esdras their spiritual Father
 weep, & we shall see our Father,
 our God, our Saviour in tor-
 ments, and at the same time re-
 joice? Pray can you persuade
 your self to it? Or what think
 you of those, y^e call these things
 intolerable? Oh! to what a
 state are things come in England?
 should I ask them how these
 things came to be so intolerable
 to England now, they being not
 so heretofore, for y^e space of up-
 wards of 900. years, from the
 CHAP. Z ii time

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time of S. Gregory untill these
present Reformations? Or how
are they more intolerable to
them, than to so many other
flourishing Catholick countries,
what shall they answer me? Cer-
tainly not a word to the pur-
pose. And if this be so, pray
why do they reject the Popes for
allowing these things, or for ad-
mitting these articles, which
you have seen hitherto are so
ancient, & well grounded? Have
they any excuse? Or how can
they justify their withdrawing
from them? Truly I know not,
except it be for one of the three
slanderous calumnies, which
you will find refuted in the fo-
llowing chapter.

CHAP.

CHAPTER XXVIII.

Does the Reformed Party infer well, that the Popes were deprived of the Supremacy of the Church, which they enjoyed untill S. Gregory his time, because of some vicious Popes: too many Points Innovated: or the sums of money, that yearly go to Rome?

IT is an ancient method of Hereticks, when they cannot otherwise defend their doings, to endeavour to defame their opposers, accusing them of moral frailties, and evil proceedings, in order to justify their cause, and

render their opposers odious.
 This S. Athanasius had experience of in himself; who was so often cruelly accused by the Arians of Crimes, which he never thought of: this is what so many other Doctors, and Saints complain of: and this also is the reward, that the present Popes, and Clergy have got, for the zeal, wherewith they always procured to recall the Northern Reformed Provinces, from y^e. deep errors, wherein they have fallen: for at least instead of thanking their forsaken Pastor's good will, these weak Christians, like Children, that hate the Masters, that instruct them, or like ungratefull madmen, that resist the

Do-

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Doctor, that cures them; are en-
gaged in nothing more earnestly,
than in defining, and accusing
them of such Gross Vices; as
the above related, saying that
many of the Popes themselves
have been ambitious, & so forth.
But oh! How shallow a refuge
have they got, and how false, &
inexcusable are the evasions,
which they alledge. Would
you feign see it? Pray take no-
tice. And beginning with the vi-
tious, & soon introduced Popes,
which they pretend, have been
in y^e Church of Rome, tho' there
has been, no true Schisms, &
disorders at y^e elections, of some
particular Popes, which where

not so many; nor with such cir-
 cumstances, as the disaffected
 do rehearse, pray what then? There-
 fore the Church and her Pa-
 stors have erred. Pray how does
 that follow? What has the am-
 bition of any particular person
 (who by right, or wrong, would
 feign be Popes, and so raised a
 Schisme in the Church for some
 time) to do with the Church, or
 her Pope's erring? And is it not
 evident, that then only would
 the Church, or Pope err, when
 either he, or some General Coun-
 cill approved by him, would
 propose to the Faithfull some
 article to be believed, which in
 it self was false, and this freely
 without any force, or compul-
 sion?

tion? But of those how many
 will you find? Pray name one?
 You will say perhaps, such, or
 such a particular Pope amongst
 a hundred, & and fifty odd, that
 have been hitherto since S. Pe-
 ter's time, has fallen into such, or
 such vices. If I should admit it,
 pray what gather you from that?
 the gates of Hell prevailed a-
 gainst the Church, or her Head,
 contrary to God's promise? Did
 not Christ himself seem to sup-
 pose such falls, when he ordered
 us to do, as they say, and not as
 they do, when like Pharisees they
 should do amiss. Or does he
 thereby disoblige us from obey-
 ing them, whereas he even then
 orders us, to hear them. More-
 over;

over; if each particular Faithfull Member of the Church had fallen into some moral vices (as if you had examined their lives, you may as well say they have, they being all as subject to human frailties, as the Popes;) in such a case pray tell me, was there no true Catholick Faith on Earth? Was the Body, and Members of the Church totally extinguish'd? You will not say it, it being an irrefragable article of Faith to believe always in the Holy Catholick Church, as the Creed recommends, and true Faith being comparable with other frailties; otherwise you yourselves wou'd be out of y^e Church and Faith, as often as you fall, or

do any thing amiss. If therefore human frailties in the other Faithfull, or members, destroy not the body of the Church, nor exclude not the Christians out of her, how will the frailties of the Head Pastors destroy the Head, or exclude the Popes from being Head Pastors thereof? Is not this clear? Is there any excuse left for those, that would feign depose the Popes, or disobey them in Catholick matters by reason of personal transgressions? And seeing the Reformers are so sharp in observing some Popes frailties, why have they not also observ'd the sound doctrine, and precepts, with the proceedings of
so

so many Other Holy Ancient
 Popes, and Saints, that main-
 tained what I have hitherto said,
 in this, and the other points, or
 why consider they not; that, if
 there be found any Pope, that
 did any thing amiss, in as much
 as he was a private man, & frail,
 as Princes sometimes are, their
 Laws, & statutes remaining still
 found, especially having soon
 recanted, and imposed nothing
 upon the Faithfull, which was
 enough to make good the word
 of Christ, who promised not,
 that there would not be sins in
 his Church, such being found in
 Heaven first among the Angels;
 in Paradise amongst the Inno-
 cents, and in y^e. Sacred Colledge
 of

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of the Apostles; and only said, &
promised, that tho' there would
be scandals, it behoving so, he
would not let them prevail, that
those, who were willing to be
saved, might have the way se-
cure, and with all confidence
have recourse to their Pastors, &
Guides, according to his com-
mand Matthew 18. c. 17. v. and
23. c. 3. v. as formerly in the
Old Law Deut. 17. c. 8. v. he
ordered the Faithfull, notwith-
standing the Scripture, in any
controverfy, or doubt of Faith,
to have recourse to the High
Priest, and under pain of death to
stand to his sentence, or judge-
ment in the matter. Whence
you see how little this point fa-
vours

yours any one, that would feign
 shake of the yoke of Christ, pre-
 tending his pastors also have fal-
 len. *howe'er much religion blow*
 ed Nor does their second obje-
 ction put against the Popes, say-
 ing they have added many points
 to the Faith, disoblige any one
 from obeying them likewise. For
 what notable, or substantial
 points, I pray, have the Popes
 introduced, but the Scripture it
 self brings expressly? As in
 the articles of the foregoing
 chapters is clearly made out.
 And as for some Ceremonies,
 and Decrees established, ac-
 cording to the circumstances of
 time, & suitably determined by
 the Pope, & Councils, you can-
 not

not thence infer any error, for we read in the Old Law, how several books were added by the Church to the books of Moyſes, & in the Acts how S. Peter, and the other Apoſtles met ſeveral times at Jeruſalem, and decreed ſome points, which Chriſt expreſſly ordered not, and why could not likewise their followers in the ſame charge of Paſtors of the Church do the ſame; when one Captain ſucceeds another, he governs in the ſame power with equal authority to his Predeceſſor. Moreover the power to baptize, confirm, conſecrate the Lord's Supper, & ſo forth, deſcended to their Succeſſors, & continue to this day

belong in

In the Church, why could not al-
 so descend the power of deter-
 mining some Ceremonies, which
 Christ has not expressly menti-
 oned, being a thing of less con-
 sequence? Did not Christ give
 ample power to St. Peter; and
 consequently to his Successors,
 when he said: *Feed my sheepe
 Feed my lambs: Confirm thy bro-
 thren: Whatever thou bindest on
 earth, it shall be bound in Heaven,
 & whatever thou loosest, it shall
 be untied.* Ever as when he gave
 him power to baptize, he gave
 it also to his followers, or, pray,
 where did Christ grante the one
 power to be successive, and not
 the other? Moreover who told
 you, but that Christ clearly ex-
 pressed,

pressed, and commanded these
 last ceremonies. St. John in his
 last chapter of the Gospel saying:
 what is writ of Christ's actions;
 is the least part; and we know-
 ing that the Evangelists, being
 employed in preaching the Gos-
 pel in different countries have
 writ but a brief notion of things,
 so that you need not think it
 strange to see some things pra-
 ised in the Church, which the
 Evangelists happened not to
 write, especially Christ having
 said to his Disciples before
 his passion, John, v. 16. c. 12. v.
*I have as yet many things to say to
 ye, but ye cannot hear them now;
 however when the Spirit of truth
 is come, he will teach all truth*

03

Aa

unto

unto ye. These many things, that Christ refered to y^e. Holy Ghost, whom he said would abide with us for ever, in the 14. c. 16. v. of S. John, are those, that by his direction were ordered, and practised in the Church since, otherwise, which are they? So that to deny these, & not to allow them, would be an error against Christ, the Holy Ghost, the Gospel, and the Church; for S. Paul in his second to the Thessalonians, 2. c. 14. v. orders them to hold y^e. Traditions, even then received, whether they were writ, or unwrit. And right reason itself dictates, that Christ would not hide himself from us, and leave us here recommended

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to only a Bible; or to a High Priest, who had his hands tied from ordaining any thing, when he, and the other Head Pastors judged it cōvenient for the better government of the Flock; whereas in the Old Law, which Christ destroy'd not, but accomplished: as he says himself Matthew the 5. chap. besides their Bible, they had a High Priest with this power, and God himself who in the Divine Oracle resolved, and determined severall points. Or do S. John, in the last verse of his Revelations forbidding any body to add, or diminish any thing of his book of Prophecies, say any thing against this? Is this against his book of

Prophecies, nay or against any other Scripture. Whereas, as you have seen hitherto, Scripture it self supposes it in so many places. Truly tis a hard thing; if after all this, you will still hold out so passionately for Reformers, as to persuade your self they are in the reason in opposing so clear a point, the Pope, and his Council, to whom Luther, and the first Reformers made their address, not daring to condescend to them, or throw away the least point upon their account; and this for several reasons: first: because of the many differences, oppositions, and contradictions, that were between the Reformers

mers themselves about laying
 by more, on less points, or cere-
 monies; for they being many,
 each would carry on his Refor-
 mation, after his own manner, as
 the Histories of those times do
 relate, and is evidently seen this
 day in their followers, who as
 yet never agreed, whereby they
 well shew, they are not from
 God; for the Holy Ghost can-
 not be opposite to himself. Se-
 condly: because they being Peo-
 ple of no great proceedings,
 without to so many General
 Councils, consisting of y^e chiefest
 Fathers of y^e Universal Church,
 that maturely, and by Divine
 instinct from time, to time, a-
 greed upon some things con-
 cerning

ducing to Piety, & important for
 the better government of the
 Church, even as the Apostles, &
 first Faithfull in y^e. begīning were
 wont to do, these would have so
 much thrown away of a sudden,
 y^e. y^e. Church taking time to cō-
 sider of it, & in y^e. mean time ob-
 serving what Spirit mov'd them,
 found they were people, that
 could be brought to no union,
 or agreement either with us, or
 amongst themselves, and so on
 the one side comparing Piety,
 Learning, Zeal, and Authority
 of so many Holy Fathers, and
 Saints of the Kalender, that for
 so many ages agreed upon these
 things, having so many reasons,
 and grounds for each point of
 them,

them, as you have seeh; & on the other side y^e liberty wherewith all the Reformed Paffy even the Clergy, would feign marry, and seeing they abhor'd fasting, Cōfession, & Pilgrimages, and how Holy Water, and several other things of piety, y^e were practised by the first Fathers, were held by them for superstition, and abomination, & how mortification of the flesh (which is so recommended by S. Paul, that he orders the Colossians to mortify their bodies. 3. c. 5. v. and afterwards he tells the Corinthians that he chastised his own body, desiring thē to imitate him) was odious, as if Christ's sufferings alone were enough to save

them, without doing any thing
 of their own part, which is a-
 gainst S. Paul to the Colossians, n.
 c. 2. 4. v. and seeing how they
 denied the Last Oynement, that
 is so clearly expressed in the 5. c.
 of S. James, and 6. of S. Mark, &
 how they opposed, and altered
 the sense, wherein the Scripture
 was taken hitherto, accomo-
 dating it to a large, and easy life
 inconformable to the Chastity
 Abstinence, Austerity, & Morti-
 fication of our Saviour, & of the
 Faithfull of the Primitive
 Church, as if they alone, were of
 greater judgement, than all the
 rest of the Church of God, and
 all those, that had been before
 them, as if Christ had revealed

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to them the true sense, & understanding of things, he had concealed from so many Holy Priests, that he himself had set up in his Church for to govern, and direct his flock; whose doctrine he approved, and confirmed by miracles; and seeing how they would embrace nothing (especially of rigour) upon no authority, but their own; Christ, and the Gospel ordering us to hear the Church, and obey our Pastors, doing what they command us, even when the Pastors themselves were bad: & Christ having given such ample power to the Pastors, saying y^e whatever they should bind on earth, he would bind in heaven, & those who

who would despise them, despised him, and so forth: the Church of Rome, I say seeing all this, & comparing the one party with the other, the few self minded Large Reformers, with the ancient unanimous consent, and practise of the universal Church, chose rather to follow what was received from the ancient Fathers, than to change into any of these late Reformatiōns. As you, and all other well meaning Catholicks ought also to do, knowing that novelties in the Church are always to be suspected, because of the precautions our Saviour gave us, and from the experience of many others, that began beford with such apostles

pear-

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pearances. Seriously consider
then how without ground you
upbraid the Popes, upon the ac-
count of added points founded
upon so irrefragable authorities,
and if you will not be inexcusa-
ble before God Almighty, accept
freely what is so charitably of-
fered you for your welfare.

Nor in fine ought you to mis-
trust the Popes, upon y^e. account
of some money that is conveyed
yearly to Rome from the Ca-
tholick countries; as if the 61
chap. of Iſaias, where he speaketh
of the Glory of the Church, had
not supposed, and foretold this
clearly; saying a certain City;
which would be the happy Seat
of the future Church, would be
highly

highly enrich'd by the treasures,
 gifts, and contributions of fo-
 reign nations; and that the na-
 tion, that would not serve her,
 should perish. Or did not God
 himself in the Old Law order all
 Israel to carry their gifts yearly
 to Jerusalem, where their chief
 Temple, & Sanctuary was? And
 did he not determine vast reve-
 nues for the High Priest of the
 Synagogue, which was a figure
 of the present Church, or Gos-
 pel? Why therefore begrudge
 you now, the slender contribu-
 tions, or few offerings, that from
 Catholick countries, go yearly
 to the Pope? Know you not at
 what vast expence he's at upon
 the account of the cōmon Good
 y^e Idgill of

of the Church? Or how many
 thousand pounds he pays yearly
 to the Turk, for permitting Pil-
 grimes to visit the Holy Land;
 and that he may not defile these
 Sacred Places, where Christ
 was born, & suffered? In which
 places Temples being built, 'tis
 not fit they should be exposed to
 the abominations of the Infidels,
 David having said in his 99.
 Psalm 5. v. & in his 132. Psalm,
 7. v. *Exalt ye the Lord our God,
 and worship at his footstool, or
 Where his feet stood, as S. Jerome
 verted, and God himself having
 said in the 60. chap. 13. v. of
 Isaias. I will make the place of my
 feet Glorious.* Moreover does he
 not bear the devout Pilgrims
 charges

charges commonly? And also maintain at great expences, or contribute to those of Malta, who defend the Christian coasts from the Turks, and Moors, who before were wont to carry to captivity whole villages: & does he not maintain many Cardinals, and Learned Men, who preside so many Tribunals, that are in Rome, to decide the debates, & resolve the cases of the whole Church: all which, and several other such things being for the common Good, is it not reasonable y^e. Faithfull generally shou'd contribute to y^e. charges? & especially those, who have recourse to him for special favours, as for dispensations to marry in

near

near degrees of kindred, and so forth; whom he cōmonly mulcts in a certain sum of money in order to avoid the freedom of such marriages, which even in the Old Law were forbidden, in the 18. c. of Leviticus: and in order thereby to supply the necessity of other distressed Catholics, as these years past he applied half the money of the dispensations for Marriages to help the banished English, and Irish Gentry, and Clergy, whose livings were usurp'd at home, for not complying with the late Re-formations, & not acting against their consciences, contrary to what they had received from the beginning. In fine, does he not maintain

maintain at vast expences, not only many great Hospitals, but also several English, Irish, Scotch, Greek, and other Colleges, Convents, Penitentiaries, and so forth, all at Rome? Besides the gross succours wherewith he supplies the Greek, Armenian, China, and other Eastern Missions, oppressed by Infidels. For which, & other reasons, the Catholicks of good sense, who know these things, do not begrudge the Alms, y^t. for those ends goes to Rome, especially knowing that S. Paul was wont to gather alms in one Province, & carry it to another, where the Faithfull were in greater distress, so that the Apostles took great

ministry care

care in succouring, and main-
taining some distressed Faithfull,
upon the others charges, as you
may read in the 6. c. 2. v. of the
Acts, and in the 1. c. 29. and
30. v. of the same, & elsewhere.
Whence you see how unreason-
ably the disaffected do carp at y^e
Popes for what they do in this
matter, perswading the people,
that, if they are reconciled to
Rome, they will be made poor
by heavy contributions, it being
evident, that the Popes do not
expend the Church Revenues
in engrossing themselves, or main-
taining with great Pomp wives,
or children, as the Bishops in
England do, who having little
care whether the poor do suffer.

things

Bb

or

or no, do only excogitate, and recommend methods how to maintain great Fleets at sea, in order to disturb Christendom, spil the blood of their flock, and carry on a wicked project of keeping a ballance in Europe: let whosoever will thereby loose his right; and all this, least there shou'd be any foreign Prince able to chastise their doings, or dispossess them, of what they have unjustly usurped.

Now if having no other refuge you should finally say, do not the followers of Reformation know all these things? Has not England brave men? Are they all blind? if not, why therefore do they speak against these things,

things, which seem so clear, so solid, and so reasonable? Why? That is the misery; that is the blindness, y^e. is y^e. woful permission of God Almighty on those, that are out of the Church, as Christ said, Mark, 4. c. 11. and 12. v. *Seeing, they may not see, & hearing, they may hear, and not understand;* some few of the most learned of them do read these things 'tis true more, or less clear, than I have related to them hitherto, but what then? This doctrine finds them so indisposed, some with passion, others with interest, some with pride, some with worldly respects, some with a parcel of false stories, which the first Reformers

mers invented of us, to colour
 their doings, some, & most with
 such a quantity of quibbling rea-
 sons, that are far from the sincer-
 ity, wherewith the Saints of
 the Kalender, and the Universal
 Church received them, that tis
 one in a thousand, that will have
 virtue enough to acknowledge
 himself convinced. Who read
 y^e evidency of Christ's doctrine,
 better than y^e Clergy, & Learn'd
 Men of the Synagogue, but
 who persecuted it more? Who
 had more reason to see the non-
 sense of the Arians, Pelagians,
 Manicheans, Nestorians, & such
 other Hereticks, that arose in
 the Church from the beginning,
 than their Learn'd Men, but who

opposed the truth more, than
 they? So y^e. if you have a mind to
 follow the Popes of Rome, or
 the truth of the other Articles,
 which the True, and Ancient
 Church, from which you fell
 away, allows of; follow only
 what your cōscience dictates to
 you now, or what, by reading
 this small book, God inspires
 into your heart; trust not to
 those, who say foolishly, there
 are brave men in England, 'tis
 impossible, they can all be de-
 ceived; they are not braver than
 they were themselves formerly,
 as I have said, and if now they
 think themselves better, they
 clearly shew their blindness;
 which presumptuously main-
 tains

tains them in so many errors, as they were lead into, not harkening to the true Spirit of concord, and Union, which by undervaluing ourselves, teaches us the naked truth, which out of the tender bowels of Charity, I here freely offer to you, without any other interest, than the love of God, and your eternal salvation.

As therefore you tender your welfare in a matter of so high importance, detest your errors, shun the occasions of them, laying aside all prejudice against y^e. True Faith, and Holy Church, and if you will not hereafter be found inexcusable, procure as soon, as possible to make an express Pro-
fession

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fession of Faith, in the following
manner.

CHAPTER XXIX.

*A Profession of faith to be made by
all Seclaries, who would be re-
ceiv'd in the Union of y^e. Ancient
Roman Catholick Church, in the
presence of some Catholick Pre-
late, or other Priest qualified
with sufficient authority for to
receive, and reconcile them.*

IN. in the presence of God
Almighty do from my heart
firmly hold, and believe the Ar-
ticles, of y^e. Apostles Creed, as y^e.
Holy Roman Catholick Church
holds, and believes.

I do also believe, y^e. there is but

One True Holy Church, & Catholick Faith, which was taught by Christ, and the Apostles; S. Paul having said to y^e. Ephesians, *One Faith, one Lord, and one Baptism*; & that this One True Faith is necessary for Salvation, S. Paul saying to the Hebrews, 11. c. 6. v. *Without Faith, 'tis impossible to please God*; and Christ himself saying Mark 16. c. 16. v. *He, that believeth not, shall be damn'd*, as you may read in the foregoing 1. & 2. chapter.

I do likewise believe, that this one Catholick Church left by Christ, is the Church of Rome, and not any of these late Reformatiōs made by Luther, Calvin, Henry the 8. or any other late Re-

Reformed: for the Church of
Christ needed no Reformation;
Christ himself having said, *The*
Gates of hell shall not prevail a-
gainst her: & moreover Christ, &
S. Paul advising us to be aware
of Reformers, and believe them
not, as you have read in the 22,
& 27. Chapters. *veiled ob l*
I do also believe, y^e this One
True Head Pastor left by Christ,
is the Pope, or Bishop of Rome.
& that he, as Successor of S. Peter
in y^e same charge of Head of the
Church, partakes of the same
power, y^e Christ gave to S. Peter,
when he said to him, *Feed my*
sheep; Feed my lambs: Confirm thy
brethren: Whatever thou bindest on
earth, it shall be bound in Heaven,
6

whatsoever thou unbindest, it shall be unbound: as it is clear in y^e foregoing 27. & 28. chapters.

I do sincerely promise for the future to obey y^e Pope, & believe all y^e articles of the Roman Catholick Faith, even as the rest of the Roman Catholicks do.

I do believe, that Christ our Saviour instituted, & left seven Sacraments to his Church, by name, Baptism, Confirmation, Confession, Communion, Last Oylment, Holy Orders, & Matrimony: as is contained in the foregoing 8. chapter.

I do believe, that Christ left power to his Church, & Clergy to forgive sins in Confession to such as truly repēt, when he said

to

to his disciples: *Whose sins ye forgive, they shall be forgiven, &c.* as is contained in the 11. chap.

I do believe, y^e. at Mass we offer a true, and worthy Sacrifice, which is profitable for y^e. living, & the dead, & that in y^e. Blessed Sacrament of Communion there is the Body, Blood, Soul, & Godhead of our Lord Jesus Christ truly, & really: & also that in this Most Holy Sacrament the bread is turned into y^e. body, & y^e. wine into the blood of Jesus Christ: & that Christ remains in y^e. Sacred Communion, not only when it is received immediately, but also when it is kept, or carried in the Procession, as it is contained in the foregoing 4. 5. & 10. chap.

I do

I do also believe, y^t when we receive y^r. Communion, under the accidents, or appearance of bread alone, we receive all Christ, as if we had received also the Chalice, or wine, and that for this reason the Laymen, who receive the Communion in bread only, are in no manner defraud'd of the whole fruit of this Sacrament, as it is contained clearly in the tenth chapter.

I do believe 'tis good to pray to Saints, & Angels, y^t they may interceed for us to God Almighty; and that we ought to reverence their Images, & Relicks, for the sake of the Holy persons, whom they represent. Read y^r. 6. & 7. c.

I do believe there is Purgatory,

ry, or a place of torments in the
 other life, where y^r. souls of such,
 as died in y^r. grace of God, do suf-
 fer for time, if they died with any
 venial sins, of which they had
 not repented; or if having com-
 mitted grievous sins, for which
 they have not satisfied fully in
 this life: & that the souls, that are
 in Purgatory can be eased, & re-
 lieved, by the Masses, Alms, &
 prayers, y^r. the Faithfull do offer
 for their souls: & also y^r. y^r. Pope,
 as head of y^r. Church, & partaker
 of that General power, y^r. Christ
 gave to S. Peter, saying, *I give
 thee y^r. keys of y^r. Kingdom of Hea-
 ven: &c.* has ample, & full power
 to apply indulgēces, or remission
 of pains for y^r. said souls, accord-
 ing

ing to y^r. practise of the Church
from the beginning. Read y^r. 3. c.

- I do hereby sincerely, & from
my heart detest, reject, and re-
bounce all Sects, opinions, & do-
ctrines contrary to the Roman
Catholich Church, & also that, of
which I have been hitherto, in as
much as it is contrary to it.

- I do in fine declare that I will
profess, & stand by all, & each one
of the Articles, which I have
hitherto promised all y^r. days of
my life; & that I am contented to
be chastised, by the Church, if e-
ver I should be found to forsake
any Article of this True Faith,
which I now profess. And, laying
my hand upon the Gospel, I pro-
test all this upon my oath.

After

After this profession is done,
have your self rebaptized, for
the better security of so impor-
tant a Sacrament; considering,
that this 2. Baptism is only con-
ditionately to be confer'd. And
this by reason of that false opiniō
of Luther, which says, the inten-
tion of the Minister is not requi-
site for a valid Sacrament: which
opinion being received by the
Sectaries, is rejected in y^e Council
of Trent, seventh session, ele-
venth Canon. Afterwards have
your self absolved also condi-
tionally of the Excommunication,
whereby all Sectaries are sepa-
rated frō y^e Church. Lastly pre-
pare your self for a general Con-
fession of all your sins during
your

your life, and for to receive de-
voutly the Communion of the
Body, & Blood of Christ, to whom
you will render infinite thanks
for his mercy in recalling you
from those errors, wherein you
were brought up, procuring to
gratify this favour by observing
faithfully his commandments all
the days of your life, & frequent-
ing the Sacraments of Confession,
& Communion, when you have
broke any of them, avoiding also
much communication with Re-
formers, their Churches, or their
books; & refening any doubts, yet
that occur, to the judgement of
some learned, & pious father,

